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TWENTIETH ANNUAL REPORT

OF THE

BOARD OF INDIAN COMMISSIONERS.

1888.

WASHINGTON:
GOVERNMENT PRINTING OFFICE.

1889.



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REPORT

OF THE

BOARD OF INDIAN COMMISSIONERS.

WASHINGTON, *January 31, 1889.*

SIR: The Board of Indian Commissioners, pursuant to the act of May 17, 1882, respectfully submit their twentieth annual report.

Twenty years ago, in their first report, the Commissioners outlined a policy of justice, humanity, and peace towards the Indians in the following words:

They should be taught, as soon as possible, the advantage of individual ownership of property, and should be given land in severalty as soon as it is desired by any of them, and the tribal relations should be discouraged. To facilitate the future allotment of the land, the agricultural portions of the reservations should be surveyed as soon as it can be done without too much exciting their apprehensions. The titles should be inalienable from the family of the holder for at least two or three generations.

The civilized tribes now in the Indian Territory should be taxed and made citizens of the United States as soon as possible. The treaty system should be abandoned, and as soon as any just method can be devised to accomplish it existing treaties should be abrogated. The legal status of the uncivilized Indians should be that of wards of the Government; the duty of the latter being to protect them, to educate them in industry, the arts of civilization, and the principles of Christianity; elevate them to the rights of citizenship, and to sustain and clothe them until they can support themselves. The payment of money annuities to the Indian should be abandoned, for the reason that such payments encourage idleness and vice, to the injury of those whom it is intended to benefit. Schools should be established and teachers employed by the Government to introduce the English language in every tribe.

It is believed that many of the difficulties with Indians occur from misunderstandings as to the meaning and intention of either party. The teachers employed should be nominated by some religious body having a mission nearest to the location of the school. The establishment of Christian missions should be encouraged, and their schools fostered. The religion of our blessed Savior is believed to be the most effective agent for the civilization of any people. We look forward to success in the effort to civilize the nomadic tribes with confidence, notwithstanding the many difficulties and obstacles which interpose, but their elevation can only be the result of patient, persevering, and long-continued effort. To expect the civilization and Christianization of any barbarous people within the term of a few short years, would be to ignore all the facts of history, all the experiences of human nature. Within the term of your administration, their condition may be greatly improved, and the foundations laid, broadly and firmly, of a policy which the newly awakened sense of justice and humanity in the American people will never permit to be abandoned until it has accomplished the intended result.

The principles and purposes thus set forth at the outset have been steadily adhered to and pursued throughout the entire history of the Board. Having advisory functions only, with no executive authority, we have used our influence in every legitimate way to promote honest dealings with the Indians, to educate and civilize them, and to give

them an equal standing with other men as citizens of a common country. Our policy and hopes are not yet fully realized, but we still look forward with confidence to complete success. We have now far greater ground for such confidence than we had twenty years ago. We have witnessed changes and progress all along the line then indicated. The treaty system, the great source of perplexity and difficulty has been abandoned. The tribal bond has become weak and in many cases broken, and proud chiefs no longer exercise undisputed sway. In all matters of bargain and agreements the Government now deals with the people, and annuities and rations are now distributed to families and individuals. Many Indians have learned the advantage of individual ownership of property.

By the act of February 8, 1887, which has been well called the Indian emancipation act, land in severalty is now offered to all who are willing to accept it and prepared to care for it and improve it. On several reservations the Indians have taken advantage of the provisions of this act, and are entering upon a new life of industry and self-support. Others are waiting for surveys and allotments. The Executive Department in charge of Indian Affairs, heartily approving this measure, is pushing the work as fast as the means provided by Congress will permit. The experiment so far as tried is proving the wisdom of the policy. On the Red Cliff and Odana Reservations, Wis.; the Omaha Reservation in Nebraska, and the Puyallup, Wash., where patents have been issued, the Indians are proud of their position as individual proprietors of the soil, and have become already in large measure independent of Government help. When allotments are completed and patents granted to the Sissetons, Winnebagoes, the Crows, the Yanktons, the Pottawatomies, and others, on whose reservations the work was begun last year but suspended by lack of funds, we shall look for good results on a larger scale.

Since the organization of our board we have witnessed good progress, though not so rapid as we have desired, in the education of Indian youth. Twenty years ago the schools were few, and, with the exception of one or two mission schools, they were small day-schools of very inferior character. Now, according to the latest reports, there are 233 Indian schools in operation, with a capacity for 16,464 pupils, a total enrollment of 15,212, an average attendance during the last year of 11,420 pupils. Of these 126 are boarding and industrial training schools, well organized and equipped and having an average attendance of 8,739 pupils. For the support of Indian schools the Government expended during the year ending June 30, 1888, the sum of \$1,203,748.30, and the various religious societies and charitable associations have contributed \$410,732.34 in addition, making a total of \$1,614,480.64.

We are glad to present such a record of progress in a single score of years. At first the work was simply tentative and experimental. The majority of the people had no faith in efforts to educate and civilize Indians, and the majority in Congress were slow to appropriate funds for such a purpose. But now there is no question as to the capacity of Indian youth to master the common branches of learning. It is simply a question of methods for the wisest prosecution of the work and of means for its enlargement so as to embrace all the Indian children of school age. At our Mohonk conference in September last this was the prominent topic under discussion, and it was the unanimous sentiment of all present that it is the duty of the Federal Government to undertake at once the entire task of furnishing primary and secular

education for all Indian children of school age on the reservations under Federal control.

The same sentiment has been expressed again and again by former and present officials of the Interior Department, and it can be found often repeated in the reports of this board. The cost of such an undertaking will much exceed the sum now annually appropriated for education. It is estimated that the Indian children of school age, not including the five civilized tribes of the Indian Territory, now number about 40,000. The number enrolled and attending school some part of the last year was a little above 15,000, and the sum expended for their education, including the construction and repairs of school buildings by the Government and religious societies, was about \$1,600,000.

Reckoning at the same rate, there is needed an annual expenditure of \$4,000,000. The call for such an amount need not frighten us. We have abundant means to meet it. Were the demand twice as large we ought not to hesitate. We ought not to make it a mere question of cost. It is a question of saving or destroying a race within our own borders. And, even on economical grounds, it is cheaper to educate and train to self support than to feed and clothe and guard the Indian in perpetual pauperism. Ten years of thorough training of all Indian children in industrial schools will take a large portion of them off our hands, and in twenty years there would be but few Indians needing the care and support of the Government. We do not advise the immediate appropriation of the entire sum above named, for with the present limited school accommodations such an amount could not be wisely expended the first year; but we do ask that the appropriations for the next fiscal year be increased to \$2,000,000, then to \$3,000,000, and \$4,000,000 for the succeeding years, respectively. And until such full provision shall be made for the instruction of all Indian children, we trust that the "contract system" may be continued and the mission schools generously fostered.

These schools, managed by the mission boards of various denominations of Christians, are quite equal in usefulness and efficiency to those wholly supported by the Government. Besides, they are distinctively Christian schools, and, as we said at the outset, "the religion of our blessed Savior is believed to be the most effective agent for the civilization of any people." This subject was fully considered at the Mohonk conference, and resolutions were adopted which will be found in the report of that meeting hereto appended.

During the twenty years of our history we have seen great improvement in the business methods of the Indian service, especially in the purchase and shipment and delivery of annuity goods and supplies of all kinds.

As required by law, we have been present at the annual reception of bids and award of contracts, in consultation with the Commissioner of Indian Affairs, and we can testify that strict impartiality has been the rule. We have given much time to the inspection, not only of samples offered but also of the goods delivered in the Government warehouse. During the last year we have devoted more than usual attention to this inspection, because of reports that some contractors were delivering goods inferior to the samples upon which the contracts were awarded. Formerly we made frequent visits to the reservations, either in person or by agents appointed by us, to make sure that the supplies purchased and shipped were actually received by the Indians. But now the funds granted by Congress are not sufficient for the expenses of such service.

It is believed that such visits to reservations not only for the purpose above indicated, but also for the inspection of all the work of the agencies and the condition of the Indians, especially of the Indian schools, would be productive of benefits, and the information thus acquired would enable the board to make important suggestions for the further improvement of the service. In the present transition state from nomadic to settled home life the Indians find themselves confronted by new and perplexing problems, and they need all the advice and encouragement which their friends can give. The only visits made during the last year were those by Commissioners Smiley and Whittlesey to the Hampton Institute, and by Commissioner Waldby, when in California, to the North San Diego industrial boarding-school, and the Tule River Agency. Reports of these visits will be found in the appendix.

Not the least gratifying and important change which we have witnessed is the change of public sentiment toward Indians since the organization of this board. The then "newly-awakened sense of justice and humanity in the American people" has not only kept alive but it has grown into a strong public sentiment which will no longer tolerate the frauds and wrongs that were once practiced in the Indian service. Relying on this public opinion as the talisman that produces all great effects in our Government by the people, we have done all in our power to foster and stimulate it by public meetings and through the press, both religious and secular. Very much has also been done in this line by the Indian Rights Associations, with their branches in all the States, and by the principals of Indian schools visiting cities and towns with companies of their pupils.

It is due to the pressure of this aroused public opinion that so much wise legislation has been secured in behalf of the Indians, and that some proposed measures not wise have been defeated. The most important legislation during the last year for the benefit of the Indians is contained in the act making appropriations for the current year. One clause provides \$30,000 to be expended in aiding Indians who have taken land in severalty under the act of February 8, 1887, "to establish themselves in homes thereon, to procure seed, farming implements, and other things necessary in addition to means already provided by law or treaty for the commencement of farming." This measure, which we have earnestly urged in former reports, we regard as most useful and beneficent. It will do on a large scale what the ladies of the National Indian Association have already done for some of the graduates of Hampton and other schools. It will meet the perplexities felt by many Indians when proposing to accept homesteads. "What can we do," they ask, "on 160 acres of unbroken land, without a tool of any kind, or seed to plant, or a roof to shelter us?" The agent can now reply, "The Government will help you to make a beginning."

We trust that appropriations for this purpose will be continued and increased from year to year so long as the need shall require; and we trust also that, under another clause of the same act, a considerable portion of the sums appropriated for subsistence may be saved and used "for the purchase of stock cattle for the benefit of the tribe for which such appropriation is made, and for the assistance of such Indians to become farmers." It is a hopeful sign that some of the more intelligent Indians are asking that rations be stopped and their cost expended in farming implements.

Another clause of the appropriation bill provides for the appointment of a superintendent of Indian schools, defines his duties, and enlarges his authority. To fill this office the President has appointed Mr. Samuel

H. Albro, a gentleman of good report and of large experience in the management of public schools.

He has entered upon his work with earnestness, and under his control we hope to see improvement in the organization of the Indian school system, and its rapid growth in usefulness.

The same act contains another brief clause which we regard as of special interest and value. It provides for the compensation of judges of Indian courts "at such rate as may be fixed from time to time by the Secretary of the Interior." This recognizes and legalizes the "courts of Indian offenses," which were organized under the administration of Commissioner Price, and have been effective for the punishment of minor offenses. They have served also to train Indians in civilized methods of conducting trials and administering justice. They serve the same purpose as our police courts. For higher crimes Indians are now subject to the jurisdiction of the United States courts like other citizens of the Territories. The defect of the act of Congress extending the jurisdiction of these courts over the Indians is that they make no provision for the expenses of trying and punishing Indian criminals, and the people of the Territories feel that they ought to bear the burden of such costs. To remedy this defect, a bill has already passed the Senate (S. 2004) and is now before the House of Representatives which provides :

That immediately upon and after the passage of this act all Indians committing against the person or property of another Indian or any person any of the following crimes, namely, murder, manslaughter, rape, assault with intent to kill, arson, burglary, or larceny, within any Territory of the United States, and either within or without an Indian reservation, shall be subject therefor to the laws of such Territory relating to said crimes, and shall be tried therefor in the same courts and in the same manner, and shall be subject to the same penalties, as are all other persons charged with the commission of said crimes, respectively; and the said courts are hereby given jurisdiction in all such cases: *Provided*, That in all cases where any of said crimes shall be committed against the person or property of another Indian, the judge of the court before which such Indian may be tried shall certify to the Attorney-General of the United States the cost of the apprehension and trial of such Indian, and the Attorney-General shall cause the same to be re-imbursed to the Territory, or any county thereof, incurring the same, out of funds that may be available or appropriated for that purpose: *And provided further*, That the cost of the support and maintenance of Indians convicted of any of said crimes against the person or property of another Indian, and sentenced to imprisonment, shall be borne by the United States. And all Indians committing any of the above crimes against the person or property of another Indian or other person within the boundaries of any State of the United States and within the limits of any Indian reservation, or within the limits of any portion of the Indian Territory not set apart for and occupied by the Cherokee, Creek, Choctaw, Chickasaw, or Seminole Indian tribes, shall be subject to the same laws, tried in the same courts and in the same manner, and be subject to the same penalties as are all other persons committing any of the above crimes within the exclusive jurisdiction of the United States.

The passage of this bill is earnestly recommended and urged. It will meet an immediate and pressing need. Dangerous criminals are now at large upon Indian reservations whom sheriffs will not arrest, because under existing law there is no provision for paying the costs of their trial and punishment.

The Mission Indians of Southern California are still waiting for relief, and almost in despair. Measures for their benefit have repeatedly passed the Senate, but they still await action by the House of Representatives.

The Round Valley Indians are in equal need of relief, their reservations being almost wholly occupied by cattle owners who, having abundant means, are able to secure the protection of local courts, and bid defiance to United States authority. An act (S. 1361, to defend the rights

of these wronged Indians is now before the House. It has been approved by the Commissioner of Indian Affairs and the Secretary of the Interior year after year. It has been twice recommended by the President in special messages to Congress. The last of these transmitted a year ago is as follows :

To the Senate and House of Representatives :

I transmit herewith a communication, of the 23d ultimo, from the Secretary of the Interior, submitting a draught of a bill "to provide for the reduction of the Round Valley Indian Reservation, in the State of California, and for other purposes," with accompanying maps relating thereto. The documents thus submitted exhibit extensive and entirely unjustifiable encroachments upon lands set apart for Indian occupancy, and discloses a disregard for Indian rights so long continued that the Government can not further temporize without positive dishonor. Efforts to dislodge trespassers upon these lands have in some cases been resisted upon the ground that certain moneys due from the Government for improvements have not been paid. So far as this claim is well founded the sum necessary to extinguish the same should be at once appropriated and paid. In other cases the position of these intruders is one of simple and bare-faced wrong-doing, plainly questioning the inclination of the Government to protect its dependent Indian wards and its ability to maintain itself in the guaranty of such protection.

These intruders should forthwith feel the weight of the Government's power. I earnestly commend the situation and the wrongs of the Indians occupying the reservation named to the early attention of the Congress, and ask for the bill herewith transmitted careful and prompt attention.

GROVER CLEVELAND.

EXECUTIVE MANSION, *January 5, 1888.*

Why measures so warmly urged, so obviously just, so greatly needed are so long delayed and neglected we find it difficult to explain. We know that more bills are introduced and referred to committees than can be carefully considered, reported, and enacted. But time is found and ways devised for securing legislation for granting rights of way for railroads through Indian reservations, not less than ten such acts having been passed during the first session of the present Congress; time and ways are found for the passage of "acts for the relief" of Indian tribes by the sale of valuable timber on their reservations, the result of which will be, we fear, to relieve the Indians of their property and to swell the profits of lumbermen. If so much Indian legislation can be effected in cases where the interests of white men are involved, we venture to suggest that time might be found by an earnest and vigilant committee for some legislation for the welfare and safety and protection of Indians in their rights. No good reason can be given for neglecting longer the interests of the Mission and Round Valley Indians of California.

CLINTON B. FISK,
Chairman.

ALBERT K. SMILEY.
WM. McMICHAEL.
MERRILL E. GATES.
WM. H. WALDBY.
WM. H. MORGAN.
JOHN CHARLTON.
JAMES LIDGERWOOD.
WM. D. WALKER.
E. WHITTLESEY,

Secretary.

The honorable the SECRETARY OF THE INTERIOR.

APPENDIX.

A.

REPORT OF THE PURCHASING COMMITTEE.

WASHINGTON, D. C., *January 15, 1889.*

SIR: The purchasing committee of the Board of Indian Commissioners respectfully submit their annual report for the year 1888, as follows:

In compliance with the advertisements of the Indian Bureau at Washington, sealed proposals for annuity goods and supplies for the Indian service were opened and publicly read on the 22d of May, 1888, at the United States Government warehouse, Nos. 65 and 67 Wooster street, New York City, in the presence of Hon. J. D. C. Atkins, then Commissioner of Indian Affairs; Mr. J. J. S. Hassler, representing the Secretary of the Interior; and the following members of the Board of Indian Commissioners: Albert K. Smiley, E. Whittlesey, John Charlton, William H. Waldby, James Lidgerwood, and William McMichael.

There was a large attendance of bidders and others at the opening of the bids, and in the opinion of your committee the facts of the receiving and opening of bids were publicly and generally known. This committee will be glad to receive any suggestions from bidders or others which will add to the efficiency of the service, the object being to secure the best goods possible and for the lowest prices. After contract and delivery the goods offered in fulfillment of the contracts are inspected to see whether they conform to the standards required by the Government. The Commissioner of Indian Affairs, Mr. Hassler, representing the Secretary of the Interior, and also members of the Board of Indian Commissioners participated in these inspections, and the following special inspectors were during the year 1888 appointed by the Commissioner, viz: E. R. Livermore, for flour; T. J. Paine, for groceries; James T. Faulkner, for caps and hats; G. W. Jarman, for medical supplies; Charles A. Scofield, for harness and leather; R. B. Currier, for boots and shoes; A. T. Anderson, for clothing; James E. Halsey, for shelf hardware; E. L. Cooper, for agricultural implements and hardware; D. W. McCauley, for notions; James W. Mather, for dry goods; F. A. Hudson, for school books; C. F. Chandler, for baking powder; Mrs. S. H. Mudge, for organs.

The number of bids received at the opening in New York was 462.

The awards of contracts are made by the Commissioner of Indian Affairs. Commissioner Atkins attended personally to making the awards, assisted by Mr. Hassler and by your committee. The number of contracts awarded was 202.

The business of the Government warehouse at New York from July 1, 1888, to December 31, 1888, was as follows:

Number of packages of assorted merchandise shipped, 31,271; weight of said merchandise, 4,450,161 pounds.

The shipments from various points in the West thus far reported were: Packages, 45,000; weight, 4,588,847 pounds.

To these are to be added the number and weight of additional packages still to be reported by E. L. Cooper, inspector: Packages 8,000; weight, 1,000,000 pounds.

The special assistance of your committee in the inspection of blankets was requested by the Hon. John H. Oberly, who succeeded Hon. J. D. C. Atkins as Commissioner of Indian Affairs, and was given. Subsequently the Secretary of the Interior referred the matter of the inspection of blankets to the entire Board of Indian Commissioners, who considered and reported upon it and whose action will be found stated in the records of the Board.

WM. McMICAL, *Chairman.*

General CLINTON B. FISK,
Chairman Board of Indian Commissioners.

B.

REPORT OF WILLIAM H. WALDBY.

ADRIAN, March 27, 1888.

DEAR GENERAL WHITTLESEY: I arrived home from California on Friday last after nearly two months spent very pleasantly in that State.

During my stay in San Diego I met Fr. A. D. Ubach, who has been the head of the Roman Catholic institution of San Diego for the past twenty-four years. He told me much of Helen Hunt Jackson and of her visits to the missions. He gave her much information, furnished many statistics, and opened the records for her inspection, and besides told her many things afterwards incorporated in her "Ramona." On invitation I rode over with him to the North San Diego industrial boarding school for the Mission Indians, situated some 6 miles distant from the city. I was asked to inspect the institution and visit the school classes, which I took pleasure in doing. The institution is in charge of a lady superior and sisters. The various departments seemed to be well appointed and cleanly. The scholars are taught in two separate school-rooms and are graded in four classes. There were twenty-seven male and twenty-eight female pupils in attendance, many of them bright, and all doing fairly well in their studies. All were cleanly in appearance and dress and each appeared to be well fed and cared for. I am impressed that good and faithful work is being done, and excellent progress in learning by these Indian children is apparent.

Under the contract with the United States Indian Department, I learn that this mission has seventy-five Indian children and receives 31 cents per day for clothing, board, and tuition of each child.

While in San Diego I received a call from Col. Joseph W. Preston, United States Indian agent for consolidated mission Tule River and Yuma Indians. From him I was glad to learn of the recent decision of California superior court in case of *Byrne vs. Alas et al.*, favorable to the much-abused and long-suffering Mission Indians, and confirming their titles to the Pueblo lands, so far as occupied by them, and that their title antedates the succession to the United States, etc., of all which I presume you have ere this been advised.

Colonel Preston some weeks ago effected an amicable settlement and adjustment with the San Diego Flume Company, who were constructing their big flume through the Capitan Grand Indian Reservation, between San Diego and Julian. The construction and maintenance of the work as agreed upon will cause no damage to the Indians' interests. The flume company guaranties to furnish the Indians with an ample supply of water and convenient facilities for obtaining it from the flume. The agreement would seem to protect the Government and the Indians in all their rights.

I learned from Agent Preston that educational matters were quite unsatisfactory at the Tule River Indian reservation, and that no schools had been in operation there for the past four years, but that he hoped soon to secure a teacher and have a school in process. I afterward, by chance, learned that a petition was being circulated in Tulare County for the removal of these Indians, and I decided to stop off at Tulare on my way northward, and drive out and visit that reservation. I did so, arriving there on the 11th instant after a delightful drive of some 45 or 50 miles, and remaining over there until the following day. The reservation comprises some 34,000 acres of rough, broken, mountainous land, situated something more than 2,800 feet above sea level and watered by the south fork of the Tule River. It is the abode of 136 Indians, 26 of whom are of school age. They wear citizens' dress, are civilized and peaceable. They make their own living by raising fruits, melons, and grain in a small way, and by working a portion of the year at shearing sheep and as herders of stock for the whites. Some white persons in Tulare County seem to be scheming for a transfer of these Indians to some other locality, near Banning, I am informed, and a petition is being circulated for signatures asking for such removal.

Such removal I am satisfied would be attended with exceeding injustice to the Indians, and would also be an unwise proceeding. Mr. Anderson informed me that some of this reservation land is well adapted to fruit raising and vine culture, and that preparations had been made for setting out many acres of fruit trees this season, the Indians having become quite interested in the proposed work, but having been informed of the efforts in progress to force them from their homes they have lost heart and are now not co-operating in that direction. It is very unfortunate, and it seems to me they ought to have some authoritative assurance that they will not be removed *

* This matter was referred to the honorable Commissioner of Indian Affairs, and he at once assured the Indians that they would not be removed.

I understand that several ledges of gold and silver bearing quartz have already been discovered in the hills of this reservation. Much of the hilly and mountainous portions of their land I understand to be well adapted to stock-grazing.

It is sad to go among these Indian people and find so many of their number untaught and in ignorance. Scarcely any of the children under eighteen years of age can either read or write. I trust the effort now being made to procure a teacher and establish a school may be immediately successful. It is lamentable that the school has so long been suspended.

Very truly,

W. H. WALDBY.

C.

REPORT OF E. WHITTLESEY AND ALBERT K. SMILEY.

BOARD OF INDIAN COMMISSIONERS,

Washington, D. C., March 30, 1888.

SIR: Pursuant to your request, we have visited the Indian school at Hampton, Va., and have made a careful investigation of its condition and management, giving special attention to the "discipline, diet, and health of the students," as upon these points the institution has been subjected to some complaint and criticism. Hampton is so well known that we need not describe its situation, its substantial and convenient buildings and its mills and workshops supplied with the best machinery and facilities for productive industrial training. Nor need we report upon the instruction given in the school-rooms. The uniform testimony of hundreds of visitors is that a more accomplished, earnest, zealous corps of teachers can not be found in any institution. The whole spirit of the school is bright, cheerful, and enthusiastic, and the moral and religious tone is as full and strong as the intellectual.

Some complaints and criticism have been made in respect to discipline and health, as affected by climate and diet.

DISCIPLINE.

With the general military discipline of the school no fault is found. The only objectionable feature of it is the use of a small room under the office as a guard-house for the punishment of refractory students. This room was complained of as "a disgrace to civilization," and declared to be "certainly a fearful place of punishment." We examined it and measured it accurately. It contains 247 cubic feet, 21 cubic feet more than a state-room on a Potomac steamer, which we also measured, and which is regarded as sufficiently capacious for two persons. It is dry and warm and clean, but the ventilation of it was defective. That having been remedied, the room can not with justice be described as "a disgrace to civilization," or "a fearful place of punishment," or an unsuitable place for the confinement of obdurate offenders, even before this improved ventilation. In confirmation of our own opinion, and of greater value, we have the judgment of an experienced and capable medical officer, as follows:

FORT MONROE, VA.,

February 4, 1888.

DEAR SIR: In compliance with your request, I have made a careful examination of the room in the administration building of the Hampton Institute used as a place for the temporary solitary confinement of refractory Indian pupils, and I desire to state that I found it to be a warm dry room with about 250 feet, cubic, of air space and sufficiently ventilated by means of anger holes in the transom, frame, and door, and also open joints between the frame and brick work of the walls.

The system of ventilation might be improved, but the room can not be referred to as a "disgrace to civilization, or as a fearful place of punishment," since it compares favorably with many places of like character and for similar purposes which I have inspected.

Very respectfully,

GEO. H. TORNEY,

Assistant Surgeon, U. S. Army.

Gen. S. C. ARMSTRONG,
Hampton Institute, Hampton, Va.

The resident physician, Dr. Waldron, testified that though she objected to the "office guard-house" as wanting ventilation, she had found no one's health injured by confinement therein.

HEALTH AS AFFECTED BY CLIMATE AND DIET.

The critic says, "To the majority the change to so warm and humid a climate as this on the sea-coast of Virginia must naturally be very great, and with the special tendency of the race to pulmonary complaints it would not be strange if the change proved unfavorable." This is but the expression of a doubt or hypothesis. But further on he becomes more positive and says, "With great hesitation I have been impelled to the conclusion that this climate is clearly unfavorable to the Indians." In this connection he quotes from a letter of Dr. J. T. Bontelle, who has resided and practiced medicine twelve years at Hampton, but the quotation does not support the conclusion, and the entire letter, as well as the conversations we had with Dr. Bontelle, with the resident physician, Dr. M. M. Waldron, and several residents of the place, together with the fact that the longer the students remain the better their health becomes, have led us to the conclusion that the climate of Hampton, a famous health resort, whose mild temperature and pure sea-air attract thousands of people at all seasons, is decidedly favorable to the Indians. Dr. Bontelle writes as follows:

"Theoretically the climate of Hampton is not adapted for consumptives or people with weak lungs, being damp and very changeable, but my experience in private practice for the past twelve years has shown that the majority of those coming here with pulmonary complaints do greatly improve. The air is pure and fresh from the sea and bay and the cold is rarely severe. As regards the effect of this climate upon the Indians, it is extremely difficult as yet to give an opinion. For them the change is a complete one from a dry, bracing, inland atmosphere to a moist one by the sea-shore, but whether such a change is harmful or not can only be shown by experience and comparative records of the amount of disease, rapidity of its progress, and the mortality in the two localities.—December 22, 1887."

Dr. Waldron, in a letter dated December 29, 1887, says:

"It is my opinion that the Indians who were sound on arrival have as a rule done well. The deaths which have occurred may fairly be attributed to special constitutional weakness in certain cases and the general race tendencies."

With regard to diet as affecting the health of the students, the critic reaches this conclusion:

"Considering the constitutions and tendencies of the race as represented here, especially their predisposition to scrofulous and pulmonary diseases, my opinion is that they need a much more nourishing diet than they now receive; that a better supply of beef with greater variety in cooking, and a much more liberal and varied vegetable and fruit diet are of urgent importance if the students are to obtain and retain vigorous physical constitutions. * * * The best medical judgment that I have been able to obtain sustains decidedly my conclusions. In view of all the facts, therefore, I do not think I can too strongly urge a radical change in the dietary system of the school."

It does not appear that he made a personal inspection of the food served or of the kitchens and the cooking. The student's kitchen is 38 by 37 feet; the special-diet kitchen is 40 by 13½ feet; the main bakery is 37 by 16½ feet, with an offset of 21 by 17 feet; a bakery for emergencies is 18 by 25½ feet.

In the kitchen there are eight large steam-kettles; in the kitchen for special diet there is a large sized range, and an ample supply of hot and cold water in every department. There are two brick ovens, either of them capable of baking bread for 600 people, and an iron oven that will roast meat or bake bread for the same number.

Kneading troughs, meat-chopper, sinks, etc.

The cooking is well done, and the tables are neatly and promptly served. All this we have inspected several times, and have found no just ground for complaint as to the preparation of food. The quality and variety of the diet can best be learned from the bill of fare. This bill of fare was in force at the time of our visit. It was adopted as the result of long experience, and by the advice of two physicians as a nourishing and healthful diet. Those who have been among Indians and have seen the food and cooking of their camp life will wonder that fault can be found with the fare at Hampton. We have visited many Indian schools, and have found no better or more wholesome food.

The death rate at Hampton is fully explained in the above statement of Dr. Waldron. Of the 31 deaths during the entire ten years, 3 were infants not affected at all by the climate or diet, 14 were of pupils from one agency, the Crow Creek and Lower Brulé, which has proved the worst source of supply as regards soundness, and from which on that account no students are now received at the Carlisle school. Deducting those 17, there have been 14 deaths out of 360 pupils received from all other sources, or 1 in 25.7, while at Carlisle in nine years the ratio has been 1 in 20. At Hampton no deaths have occurred since early in February, 1887, a period of nearly fourteen months, while at Carlisle there were 6 deaths during the last six months of last year; this large mortality caused probably not by climate or diet, but by the condition of a large number of Apache children recently received. Statistical comparisons

are unjust where all the conditions and causes are not duly considered. We deprecate any such comparison between two most excellent institutions, for it is very difficult to make them with fairness, however honest may be the intention. The comparison as to expense is in our judgment not only uncalled for, but especially unfair. "The expense," it has been said, "of supporting and educating a pupil at Carlisle for a year is more than \$100 less than at Hampton."

To reach this conclusion all charitable gifts to Hampton are included and all such gifts to Carlisle omitted. The former during the last fiscal year amounted to \$8,400; the latter to \$14,720. On the Government basis, the only proper basis for a comparison, the actual cost of supporting and educating a pupil at Carlisle is not less, but more than at Hampton. At Hampton the Government pays for 120 pupils \$167 each per annum; at Carlisle it pays for 440 pupils \$167 each per annum. The excess of pupils at Hampton above 120 are supported by private charity. The excess reported at Carlisle above 440, though nominally connected with the school and under its supervision, are supported by their own labor among the farmers of Pennsylvania. The salary of the superintendent of Carlisle, an army officer, is paid by the Government. The buildings at Carlisle, the machinery, the whole plant, and one farm are all the property of the Government, and repairs are made at Government expense. The entire plant at Hampton costs the Government nothing. The help given by friends to increase the comfort of the pupils or the efficiency of instruction in either school should not be taken into account, as it forms no part of the Government expense.

The race question is briefly touched by the inspector, and while he does not discover any injury to the Indian pupils from the presence of the negro, he is "compelled to doubt the benefit to the Indian of his co-education with the negro."

One of the advantages of the admirable "outing" system at Carlisle is that the Indian boys and girls are placed in farmers' families, "where they have the benefit of constant English speaking." This benefit the Indian pupils at Hampton have all the time. They are in the midst of English-speaking people, not only in the classroom, when they have advanced far enough to enter the regular classes, but also in the work-shops and on the play ground. They have also the example and stimulus of those who are used to work, and who know how to work. On this subject we have testimony of a competent witness, the Rev. J. J. Gravatt, a Southern man, and rector of St. John's Episcopal Church at Hampton, Va., which is regularly attended by quite a number of Indian pupils. Mr. Gravatt also holds frequent religious services at the school, and takes great interest in the moral welfare of the students.

DECEMBER 24, 1887.

Hampton Institute was the first Eastern school (of recent years) to open its doors to the Indians, and that at a time when it was unpopular to do so. The school being so well known throughout the country has had much to do with changing the sentiment of the people in favor of the Indians.

The Indians must of necessity be taught habits of industry. There is no school in the land with greater industrial facilities than Hampton and none where greater attention is paid to the teaching of the hand. It is here that the negro can help the Indian. He has learned to work, and when sent to the field or the shop expects to do it, giving the Indian an example. Industrial schools for whites (at the South at least) have not been a success; the students shirk the work, or think it smart to do it in an unfaithful manner. They would be of no help to the Indians. To him "labor must be" and must be faithful.

After an experience of nine years I have known of no case of injury as to morals by contact with the negroes. The case is about as broad as it is long. The Indian has an innate feeling of superiority to everybody, and the negro feels that he has not been a savage at least in this country. I know several Indian boys now at Hampton who were greatly demoralized by their stay at white schools in Illinois who have improved very much in coming here. The Indian naturally will follow more readily the example of the white than the colored man. If that example be not good it is more easily followed.

J. J. GRAVATT,
Rector St. John's.

In conclusion, we can not admit that "it is a question whether it may not be wise and right that Hampton should give itself entirely to the work for which it was founded—the education of the colored race—while the Indian is removed to some institution where he may have equal educational advantages at less serious risk of life and health." We know of no place where he could have equal advantages or where the risk would be less. We should regard the closing of the Indian department of Hampton Institution as a great calamity. No other Indian school can show better results; no other has taken stronger hold of the people or done more to mold public sentiment in favor of Indian education. Its discontinuance would be followed, we

fear, by the breaking up of all Eastern Indian schools. The time for that is not yet. Much work remains to be done by both Hampton and Carlisle, and we hope both will be continued and liberally sustained.

E. WHITTLESEY.
ALBERT K. SMILEY.

Hon. CLINTON B. FISK,
Chairman.

D.

REPORTS OF RELIGIOUS SOCIETIES.

The expenditures by religious societies during the last year for Indian missions and education are as follows (special gifts to Carlisle, Hampton, and other schools are not included):

Baptist Home Missionary Society	\$10,440.83
Southern Baptist Missionary Society	10,778.95
Bureau of Catholic Missions (last report)	115,000.00
Congregational Missionary Association	30,780.34
Methodist Mission Board (South).....	12,196.96
Mennonite Mission Board	5,500.00
Friends, orthodox	14,752.52
Presbyterian Home Mission Board.....	112,515.63
Presbyterian Foreign Mission Board	25,620.72
Presbyterian Southern Mission Board.....	7,301.55
Protestant Episcopal Mission Board.....	39,056.01
Unitarian Mission Board	7,295.12
Indian Rights Association	11,518.04
Women's National Indian Association	7,975.67

AMERICAN BAPTIST HOME MISSION SOCIETY.

SCHOOLS FOR THE INDIANS.

The society maintains three schools for the Indians in the Indian Territory. The reported attendance has been 232. The leading institution is the Indian University, near Muscogee. It is located conspicuously, has the finest school building in that part of the Territory, and is second to none in its faculty and in its educational work. It has enrolled 86 students, who represent the leading nations and tribes of the Territory. Nine are preparing for the ministry. The religious interest in the school has been very marked, several having been converted and 6 baptized, among them a son of Rev. John Jumper, an ex-chief of the Seminoles.

The school at Tablequah, on our mission premises, has been well attended. It is for primary instruction and preparatory to the university, to which some of its advanced students have already gone. Its usefulness would be greatly increased by a building for dormitory and a boarding department, at an expense of about \$1,500.

The third school, an entirely new enterprise for the society is at Sa-sak-wa, in the Seminole Nation. Earnest petitions from prominent men and brethren among the Seminoles for the appointment of teachers to this school, which for two or three years had been conducted under other auspices, were favorably considered, and in December Rev. W. P. Blake assumed charge thereof under the auspices of the society. It is a boarding-school for girls, whose expenses are met by an appropriation from the educational funds of the nation. For years a Baptist church has been maintained among the Seminoles without assistance from any society.

A fourth school at Atoka is under consideration. The property and the school now in operation are to be transferred to the society upon the assumption by the latter of a comparatively small amount due on the building. This will be mainly self-supporting. All will be tributary to the university.

REPORT OF COMMITTEE ON THE INDIANS.

Your committee on the Indians have found the review of the year's work exceedingly pleasant and inspiring. Nothing has occurred to seriously interfere with the industrial pursuits and progress, as a whole, of the partially civilized Indians. The

large and increasing body of such are making commendable progress toward self-support. The Indian commissioners report "they have more land under cultivation than heretofore, 23,000 acres of new land having been broken last year. They have more and better dwellings, 1,200 new houses having been erected by themselves. They have more agricultural tools and machines, some of them purchased of their farm products. Their stock has increased in number and improved in quality, and is better protected and cared for."

Outside the five civilized tribes, 17,046 houses are occupied, 1,674 of which were built last year; 14,333 scholars are in schools; 19,816 of the inhabitants can read.

These are some of the results of labor already expended in their behalf, and are a significant intimation of what the possibilities are among this long abused and neglected people.

During the year progress has been made in legislation favorable to Indians. The land in severalty bill became a law on the 8th of February, 1887, and is generally accepted as a decided step in advance. "It affords to him (the Indian) the opportunity to make for himself and his family a home, and to live among his equals a manly and independent life. It offers to him the protection of law and all rights and privileges and immunities of citizenship." Whatever adjustments may be necessary later to the practical benefits sought in this bill, it must be conceded as a strong movement in the right direction.

Your committee is glad to report the passage by the Senate of a bill making the education of Indian children compulsory. We trust it may speedily become a law. We note with satisfaction the vigorous endeavor of the Executive to protect the mission Indians in southern California.

How largely public sentiment has influenced legislation in behalf of the Indians may be inferred from the fact that in 1877 the Government expended for their education \$209,337, and in 1887 \$1,166,025. Denominational gifts have during the same time increased from \$70,114 to \$304,914. These are significant and hopeful statistics.

In that portion of Christian work which has fallen to us as Baptists, it has been a year of steady progress. Statistics just at hand from our general missionary, Rev. Daniel Rogers, for the Territory, are as follows: Churches, 162; ordained ministers, 137; members, 8,300; baptisms last year, 538. We note with great satisfaction that a number of native ministers are being supported, in part or entirely, by their own churches. One of the most hopeful indications of the intellectual and spiritual development of the churches is found in the organization of the missionary convention of the Indian Territory, which is putting forth special efforts for the evangelization of the wild tribes, having appointed and sustained some missionaries among them.

The progress in our educational work is substantial. The Indian University, near Muscogee, has 83 students in attendance, of whom 9 are preparing for the ministry; 12 have been converted during the year. To this university we look for large and helpful influence throughout the Territory, and especially in providing a more intelligent ministry for the churches and competent Christian teachers for the schools.

The Seminole Academy, a school for girls at Sa-sak-wa, in the Seminole Nation, has been taken up by the society, and promises great usefulness.

The Cherokee Academy at Tablequah has 115 pupils, and a Freedmen's school among the Creeks has fifty students. We record our judgment that these schools ought to be vigorously sustained, and as rapidly as possible their number increased among the more destitute tribes.

We would also call your attention to the Indians in our eastern reservation, where religious work has formerly been done and is now greatly needed. The sad moral and religious condition of these remnants of tribes is an index of the difficulty of the work we have in hand. They need especially the establishment of Christian boarding schools. The expense for such schools ought to be borne in part by the General Government. If this could be realized, the society might establish such schools as may be needed and are not otherwise provided by other denominations.

In conclusion, your committee, after a review of the year, are impressed with the wisdom which has characterized the society's administration of affairs in the general missionary and educational work of the Territory. Our churches are increasing in numbers, spirituality, and intelligence; our schools are well located and officered, and although in their infancy, give promise of wide and increasing influence for good; while the successes of past labor open the grander possibilities for the future. It needs but the generous liberality of the Baptists of the United States to make this work an abiding and increasing success.

S. H. GREENE,
Chairman.

Missionaries to Indians	18
Schools, boarding	3
Pupils	232
Sunday schools	37
Scholars	923

SOUTHERN BAPTIST HOME MISSION BOARD.

INDIAN TERRITORY.

The work of long years among the Indians has resulted in the evangelization of many of these people. There is among the five civilized tribes an average of one Baptist church for every thousand Indians. But these churches have been but poorly developed in the practical duties of Christian life. Only within the last few years have any well-considered efforts been made in this direction. Now they are making commendable progress. The Baptist churches in the Creek Nation are supporting a missionary among themselves and are aiding in the support of one among the wild tribes.

The Choctaws are struggling to establish a school at Atoka, where young men studying for the ministry and others may be taught.

The Levering school among the Creeks was perhaps never more prosperous than it now is under the superintendence of Brother James O. Wright.

Our obligations to the Indians will never cease so long as we hold the rich heritage from which they have been so ruthlessly driven, nor so long as they need our help in reaching the better land. The dangers now darkening around them threaten their extinction and admonish us that whatever we do for them must be done quickly.

The board is endeavoring by a Christian education to prepare as many of them as possible for the evil day.

The missions, years ago undertaken to the civilized tribes in the Indian Territory, have resulted in the formation of numerous churches, so that to-day the number of Baptists among these Indians is relatively as large, perhaps, as among the white people of the South; but the difficulties in the way of making these churches self-sustaining have been great, and the lesson of self-dependence has been poorly learned by the Indian. The work, however, of Christian education of the young, more recently undertaken, is more promising. By means of the Levering manual labor school, now of over 150 pupils, boys and girls, supported jointly by this board and by appropriations from the Creek Nation, a work is being done which will result, it is believed, in sending back to their homes active and earnest Christian workers through whom life and energy will be imparted to these hitherto inefficient churches. For the sake of the Indian, as well as for themselves, there is also need for missionaries to the adventurous and demoralized white population settling rapidly among these people, and this demand is being met in part by the Home Mission Board and State boards of Arkansas and Texas.

AMERICAN MISSIONARY ASSOCIATION.

THE INDIANS.

The people of America are determined to press the Indian problem to a speedy solution. Provision has been made for giving lands in severalty, and the next great movement should be to induce the Government to provide secular education, and the churches to furnish religious instruction to all the Indians. The American Missionary Association, during the year, has responded to this new impulse by enlarging its work—in the opening of new stations, in the erection of new buildings, and in the appointment of more missionaries and teachers.

At the Santee Agency, Nebr., our oldest mission station and school has had marked prosperity in its normal, theological, and industrial departments, and, better than all, in a deep and wide-spread religious interest that has pervaded the school and the church. The new building, named Whitney Hall—from its giver—has been erected, affording accommodations for twenty-two of the larger and more advanced pupils, and furnishing rooms for the treasurer's family. A liberal gift from Mrs. Henry Perkins, of Hartford, Conn., provides, for the present at least, for the running expenses of the Boys' Hall, and, in appreciation of the gift, and of the interest in the school which the gift implies, the building will hereafter be called Perkins Hall.

At Oahe, Dak., on the beautiful Peoria bottom, both the school and church have prospered. The school is crowded to its utmost capacity and a greater number of pupils has been granted in the contract with the Government. A new building is urgently called for. The closing exercises of the school were attended by a picturesque group of three or four hundred Indians, who were encamped around the station. Some of these came 125 miles to attend the exercises.

One marked feature in the enlargement of the work has been the opening of two more central stations; one at Rosebud Agency, the other located at Fort Yates, near

the junction of the Grand River with the Missouri. The new mission-house has been built, and by the aid of special gifts from benevolent friends at the East a commodious building has been erected for a hospital.

A peculiar and very interesting feature of our Indian work is the out stations, located remote from the central stations. These stations, numbering twenty-one, have been hindered and also enlarged during the past year. The hindrance came from the interference of the Government. In its well intended zeal for the introduction of the English language, it surpassed the limits which experience had fixed, by requiring that the vernacular should not be taught, nor even spoken, in any Indian schools on the reservation, including these mission stations, which were wholly sustained by benevolent funds. Under this ruling, thirteen stations were closed from September to January. But the remonstrances coming from almost every denomination of Christians in the land induced the Government to modify its orders, and the schools have all been re-opened.

Some new buildings have been erected on this part of the field—a new house for dwelling and school on the Grand River, and a cheap structure at the Cheyenne River Agency, in which religious services are held at the times for the disbursements of the rations, when large numbers of the Indians assemble and remain for many days. A new impulse has been given to this out-station work by contributions received at one of the missionary meetings in Northfield, Mass. Four new stations were provided for at that time by the contribution of \$400 for a building at each station, and \$300 for the support of the teacher. One was the gift of Mr. Moody, another of Mr. Sankey, whose names these two stations will bear.

Fort Berthold, in the northern part of Dakota, has authorization from the Government for a larger number of pupils under contract than last year. But our exigencies require for this only a few and inexpensive repairs and additions to be made on the buildings.

The Skokomish mission continues its stable progress. The missionary, Rev. Myron Eells, has been tempted during the past year by several calls to enter more lucrative fields of service, but his attachment to the work, begun by his most honored father and continued by himself, is so great that he prefers to remain with his people and to aid them in their progress in civil and Christian life.

The Indian school at Santa Fé, N. Mex., has had some changes, but the arrangement between the association and the trustees is continued, and the school, under the charge of Prof. Elmore Chase, maintains its useful service in the training of the children of the Apaches, one of the most hopeful and promising tribes of Indians on the continent.

FORT YATES, DAKOTA.

[From Miss M. C. Collins.]

What are we going to do? This is the question coming to us continually. The American Mission Association doubtless is in a happy mood and smiling condition, now that it has strengthened our forces by two new men—one, Rev. Mr. Cross, 300 miles below here, and one, Rev. Mr. Reed, 32 miles from here at the agency. It is a good thing—a great deal better than not to have sent any one. But now, think of it: An agency containing 6,000 souls, scattered in villages of from 20 to 50 families in a village, and the settlements from 5 to 10 miles apart.

I have now given twelve years to this work. I have seen wonderful changes. I have seen men with painted faces and feathers following the leader on to darkness and death. I have seen the same men, clothed and in their right minds, standing before a heathen audience of their own people, and I heard one say, only last week: "Men and brethren, you know me as a man fierce in war—a man whose hands are stained with blood—a man bearing many wounds. My body still bears the marks, but Christ has made me whole. I am another man. My body is the same, but my heart is new. My soul is clean; my will has changed; I think differently. The Gospel has renewed me." It was one of the grandest pleas for the Gospel I ever heard. O! will you not empty your gold and your silver into the treasury? Will you not advance and take every post as fast as ready to surrender? Let us guard these people with a great army of the Lord. Send on the advance guard and bring up your re-enforcements. I do not want to fall till I see Dakota taken for the Lord!

SPEECH OF AN INDIAN CHIEF.

"This land which lies about us was once the property of my people; you have now possession of it and have made yourselves homes and are rearing your families on the land which formerly belonged to my forefathers. I have no complaint to make of this fact, for it is perhaps better as it is. Our desire is to become like the white man; to learn to cultivate the land and to make a living from it; to learn to read and to

write and to transact business; to learn the principles of government and become citizens; to acquire title to 160 acres for each member of our tribe. We have faith in the Great Spirit and in the Great Father at Washington, and believe that in time your people will teach my people to be like you; the Negro's skin is darker than ours, and you have made a man of him; we ask the Government to do us the same justice."

FROM OAHÉ, DAKOTA.

We are in the midst of the closing exercises of school for the year past. Some three or four hundred Indians, chiefly relatives of pupils, are now encamped about us. These have come some as far as 90 miles, and some few 125 miles, to attend the exercises and take their children home.

Number of Indian schools.....	18
Number of instructors.....	50
Normal students.....	10
Grammar students.....	43
Intermediate students.....	108
Primary pupils.....	419
Total number of pupils.....	580

PROTESTANT EPISCOPAL CHURCH DOMESTIC MISSIONS.

REPORT OF THE MISSIONARY BISHOP OF SOUTH DAKOTA.

The whole missionary district of South Dakota is divided for purposes of administration into two deaneries, known respectively as the Western or Niobrara Deanery and the Eastern Deanery.

The Niobrara Deanery includes all the Indian reservations within the jurisdiction of South Dakota, and all Indian missions within it, wherever situated; in other words, the Indian field.

The Indians receive the mission with open arms and give to support it generously, according to their ability, but that ability is small.

CONFIRMATIONS.

Niobrara Deanery.—Sisseton Reserve, St. John Baptist's Chapel, 17; St. Mary's, 12; St. James's station, 12; Cheyenne River Reserve, St. John's Chapel, 23; St. Andrew's station, 7; St. Stephen's, 8; St. Paul's, 10; Emmanuel, 17; Calvary, 14; Ascension, 10; Standing Rock Reserve, St. Elizabeth's, 17; Pine Ridge Reserve, Holy Cross, 2; Lower Brulé Reserve, St. Alban's, 4; Rosebud Reserve, Church of Jesus, 4; Santee Reserve, Chapel of Our Blessed Redeemer, 6; Chapel of Our Most Merciful Saviour, 18; Chapel of the Holy Faith, 11; Yankton Reserve, Church of the Holy Fellowship, 20; Chapel of the Holy Name, 6; Chapel of St. Philip the Deacon, 6; total, 224.

NEW CHURCHES.

The year has been rich in enterprises of this kind. First, on the Cheyenne River Reserve, a commodious church erected by the Indian's Hope, of Philadelphia, and known as St. John's William Welsh Memorial Church, takes the place of the tiny structure originally put up to accommodate the little settlement around St. John's school.

A friend who has often stood by me in time of need has given a chapel, to be known as Emmanuel, to the faithful people in White Horse's settlement.

The Indian women of St. Andrew's station handed me, through their chief, Charger, \$30 last September, begging me to secure them a chapel, and this I have been able to do through the generous help of the Connecticut Branch of the Woman's Auxiliary and of other friends. The young ladies of St. Timothy's Hall, Catonsville, Md., and the Sunday school of St. Mark's, New Britain, Conn., and other friends, have provided a chapel for Calvary station, Swift Bird's settlement.

Pine Ridge Reserve.—A chapel is being erected for St. Peter's station out of a gift bestowed by Mrs. J. J. Astor before her lamented death, and the Woman's Auxiliary of Chicago have undertaken to put up a chapel for the people of Porcupine Tail Creek as a memorial of their late president—a faithful friend of the Indians—Mrs. W. H. Vibbert.

Rosebud Reserve.—The Woman's National Indian Association nobly undertook to open up a new field in this reserve on Corn Creek, and to furnish means to put up a neat chapel and dwelling under one roof and to provide the salary of the deacon in charge for one year. This they have done and now have generously transferred the property to the mission.

BOARDING-SCHOOLS.

St. Paul's, St. Mary's, St. John's and Hope schools have all been carried on with their usual order, during the past year—the only exception to their wonted health being an epidemic of a diphtheritic type which threatened St. Mary's and rendered it advisable to dismiss the children to their homes a month before the time of the usual summer vacation.

St. John's School.—A new building, to be known as the St. John's William Welsh Memorial School, is now going up for this institution, which has suffered much from want of a suitable structure.

Hope School.—Miss Howes withdrew from the charge of Hope School at the close of December after rendering for three years services of the highest value. She left the school in the best possible condition. The Rev. W. J. Wicks succeeded her, and the institution has maintained under him its high character.

The average number at St. Paul's has been 40; St. Mary's, 44; St. John's, 38; Hope School, 36.

St. Paul's Boarding-school (boys), Yankton Reserve.—Mrs. Jane F. Johnstone, principal.

St. Mary's Boarding-school (girls and boys), Rosebud Reserve.—Mr. A. Heys, principal; Miss Mary S. Francis, teacher.

St. John's Boarding-school (girls), Cheyenne River Reserve.—Mr. J. Fitch Kinney, principal; Mrs. J. Fitch Kinney, house mother.

Hope School (girls and boys), Springfield.—Rev. W. J. Wicks, principal; Miss Maud Knight, teacher; Miss Baily, teacher.

St. John's William Welsh Memorial Boarding-school.—There has been in care of the local treasurer in Philadelphia, to whom the fund was originally committed, a sum of money given for the erection of a memorial to the late William Welsh by those who know that to him, more than to any one man, the Niobrara mission owes its existence. This fund is now being used in the erection of a fine building to replace the wretched building in which St. John's School has been conducted. The new structure is to be known as St. John's William Welsh Memorial School. Near by is the new church built by the Indian Hope, of Philadelphia, to be known as St. John's William Welsh Memorial Church. On my visit there last May I found it well and substantially built, under the careful superintendence of the Rev. Mr. Handford, and had the pleasure of holding an opening service in it in the presence of a packed congregation of delighted and admiring Indians.

I cordially thank the board of managers for their generous care of the work committed to my episcopal charge, and I commend it to the blessing of Almighty God.

WILLIAM H. HARE,
Missionary Bishop of South Dakota.

THE SOCIETY OF FRIENDS (ORTHODOX).

The past year has been one of quiet work, with some gain in the number of stations at which religious meetings are held and in the Indian membership. There have been three boarding-schools conducted by the society and ten day schools. The boarding-schools have had an enrollment of 161 pupils, and the day schools of 372; total, 533. The average attendance of the day schools for Twelfthmonth, 1888, was 79 per cent. Six pupils have been received into the house of a missionary to enable them to attend a day school.

Tunesassa Boarding-school, Cattaraugus County, N. Y., on the Alleghany Reservation of the Seneca Indians, has had further additions made to its buildings during the past year. It has a good farm of 500 acres, very well cultivated, upon which the boys can see carried on the raising of good stock, with the production of all suitable crops. The boys are trained to some extent in farm work, and the farming of the Senecas has improved of late years. The girls are taught housework and show aptitude for it, so that many of those educated in the school have very neat, comfortable homes. There is some gain in the moral as well as in the industrial state of the people, and were it not for the facility with which they procure ardent spirits in some of the towns adjacent to their reserves their progress in civilized living would be steady.

The school is a graded one, and well taught. Its influence, and that of those in charge of it, upon the moral, industrial, and religious welfare of the people is decided.

The school is wholly supported by private funds supplied by Friends of Philadelphia and its vicinity.

White's Institute, near Wabash, Ind., continues its good work. Upon its fertile and well-drained farm of 760 acres stand buildings kept in excellent order and repair, and well adapted to their purpose. Cattle, horses, sheep, swine, poultry, and bees are raised on the farm; and crops of grain, grass, sorghum, and vegetables are grown. The school has had an enrollment of 85—boys 34, girls 51. The boys take an active part in farm work, and become skilled in all the handicraft of that occupation. Moreover, they are taught the use of money, the art of buying and selling, and become fitted in some cases not only to do the usual labor of a farmer, but to carry on agriculture for themselves. A carpenter shop, blacksmith shop, and saddler shop, permit instruction to be given in the corresponding trades. The girls learn all the usual household arts, and also dairy work. Pupils have been taught trades as follows: Blacksmithing, 2; carpentering, 5; shoe and harness mending, 3; broom-making, 2; house-painting, 2; dress-making, 37. The school has had three teachers who have had experience with Indians; it has been well graded, and the pupils have made solid progress. All the pupils write letters frequently, at stated times, and those who remain the full term of three years acquire a useful command of the English language, sometimes a surprisingly good knowledge of it.

The pupils are taught good manners, to be self respecting and courteous, and under instruction by word and example a large proportion of them become practical Christians.

The training-school for the Eastern Cherokees has had 40 pupils—20 of each sex. It has been under the management of a capable and devoted superintendent and of skillful teachers. The boys are taught farm work, the girls the arts of household management. The society has supplied means for buildings and other objects, but the greater part of the expense has been borne by the school funds of the Indians. This school and the five-day schools for the same Indians have been of manifest benefit to the people. In all of them there is careful school instruction, with attention to the development of religious character and a fitness for the various duties of life. The day-schools have had an enrollment of about 260 pupils. They command the confidence and support of the adult members of the band.

The remaining day-schools are at Blue Jacket, Skiatook, on the Seneca Reserve, and among the Iowas, all in the eastern part of the Indian Territory. They are connected with mission stations, and are doing good work. Two new school-houses have just been finished, one at Skiatook and the other at the Iowa station.

The Quapaw United States boarding-school has been under the management of a superintendent and matron, who are members of the Society of Friends, and some aid has been extended to it.

MEETINGS AND MEMBERS.

There are seven congregations in the Quapaw Agency, in the northeastern part of the Indian Territory, and three in the Cherokee country that lies between the Quapaw and the Osage Agency boundaries. There are two congregations within the limits of the Sac and Fox Agency, one at Shawneetown and one at the Iowa station. The Mexican Kickapoos continue to receive frequent visits from the missionaries, but it has not yet been found possible to induce them to permit their children to enter schools.

The total membership of the meetings is 383, a gain for the year of 46 over all losses. There have been thirty-one persons engaged in the educational work, and seven men, with their wives, more specially occupied with religious instruction. Besides the two school-houses built during the year there has been one meeting-house erected. The total expenditures, so far as known, are \$14,752.52, of which \$10,000 was applied to education.

Respectfully submitted,

JAMES E. RHOADS.

BYRN MAWR, PA., June 25, 1889.

BALTIMORE YEARLY MEETING OF FRIENDS.

The standing committee having in charge the interest of the Indian tribes formerly under the care of this Yearly Meeting, produced the following report, which, upon being read, met with the full approval of the meeting, and the committee is encouraged to embrace any opportunity for further service in this interesting field of labor:

To Baltimore Yearly Meeting of Friends :

The committee on Indian affairs has, during the past year, given attention to the subject under their care, and has endeavored to close in with such opportunities for usefulness as have been presented.

We find, however, that the field of philanthropic labor in this cause by the Society of Friends is narrowing year by year. There are several reasons for this. One is that other religious denominations have gone into the work so largely and have had such abundant means, that they have in a measure crowded out those who have not been able to bring such facilities to bear. Another reason is that those Indians in whom we have been especially interested and for whom we have been working more particularly are themselves very nearly self-supporting, and so almost beyond the need of outside help.

There is no ground for discouragement in this outlook, except in the fact that the Society of Friends is perhaps not contributing its full quota of usefulness in a cause wherein it has been a pioneer. But the work is going on and great good is being done the Indians by the different religious denominations engaged in it.

We think that the Indian question has reached that point where it is safe to assume that there is now no danger of the Indian degenerating, but, on the contrary, under such influences as at present surround him he must advance.

As was intimated in our last report, an effort was made by this committee to unite with other Yearly Meetings in the appointment of a matron for the Santee Sioux, to instruct the women of that tribe in the art of housekeeping.

Up to fifth month last we had every reason to believe that the effort would be successful. All the yearly meetings but one had agreed to co-operate with us, and we had assurance that that one would also join in the enterprise. From the many applicants who came forward to fill the position one was selected whom we feel assured was well qualified and who would have discharged the duties faithfully, and she was ready to go forward at once. At the last moment Philadelphia Yearly Meeting declined to co-operate in the measure, and the subject was necessarily dropped.

An effort was subsequently made to carry it through with the co-operation of such meetings as would consent to join in the measure. Illinois yearly meeting agreed to do so, provided not less than five meetings united. Ohio and Indiana, after considering the matter at the recent sessions of their meetings, both declined, and Genesee has not been heard from. This state of affairs made it seem best to the committee to abandon the effort for the present.

We hope at the next session of Congress to obtain such legislation as will provide for the appointment of matrons in at least five of the agencies, and we have reason to believe it can be done.

A delegation from this committee attended the last annual meeting of the Board of Indian Commissioners held in Washington City in first month last, and took part in the discussion of the Indian question which was had at that time. It was a very satisfactory and profitable occasion. We met there many of the leading workers in the cause of Indian civilization and advancement from all parts of the country, and were pleased to find that the unceasing labor by Friends in behalf of the Indian was acknowledged and appreciated by these co-workers.

The following report was made to that body by our delegation on behalf of our Society viz:

"To the Board of Commissioners on Indian Affairs:

The work done by the Society of Friends during the past year in aid of Indian education and advancement has not been great, but we feel that it has been effective in proportion to our opportunities.

"We have had a continued oversight of the Indians at the combined Santee, Flandreux and Ponca Agency in Nebraska, and have co-operated with the agent in charge thereof in an effort to make these Indians independent and self-sustaining. We have directed our efforts to a thoroughly practical education not only of the Indian children, but of the men and women as well. We have worked upon the theory that when you shall have made an Indian understand and feel the importance and necessity of making his own living and acknowledge the duty of providing for his family, he will have made a long stride towards independence and self support. Implements of agriculture are always at his command, and competent instructors always within reach. Get him once enthused with the idea of becoming the head of an independent domestic establishment, and let him once see the dignity of such a position, and the desire will come to bring it about.

"This is not to be hoped for in its fullness, of course, among the older Indians, but with the rising generation it is more than probable.

"Baltimore Yearly Meeting sent a delegation of Friends to visit the Indians at the Santee and Ponca Agency in Nebraska, and in their report allusion was made to the need of an instructor among the Indian women to teach them how to keep house. The houses of the Indians were found to be sadly deficient in the essential elements of home. They noticed that the women generally had no idea of the refinements of the home circle, or how to get up those simple household adornments that help so much to make the home attractive. To meet that want we are about to employ a

matron, whose duty it will be to go amongst the Indian women at their homes and teach them the art of housekeeping. From this effort we expect good results to flow.

"The situation of affairs at this agency is highly encouraging. Charles Hill, the agent, is giving good satisfaction, both to the Government and to those who are in a measure his co-workers, and the *morale* of his corps of teachers and assistants is first-rate. Those Indians seem to be making rapid strides towards an independence of government or denominational oversight, and it seems as though the time is not far distant when the members of this tribe, with the exception of the old and infirm, can be safely left to their own resources.

"We continue to send literature to the schools of this agency for distribution amongst the children, and the agent reports that the papers are well appreciated. The demand always exceeds the supply.

"Thus, in our small measure, are we endeavoring to help along the work, feeling that while we can not do much, the little good that our hands find to do must not be neglected.

"With a cordial feeling of brotherly interest, we are, your friends.

"LEVI K. BROWN,

"Secretary of the Convention of the Seven Yearly Meetings."

PROCEEDINGS OF FRIENDS' UNION, NEW YORK.

[Sixth month, first and second, 1888.]

INDIAN AFFAIRS.

Since the meeting of this body in Philadelphia eleventh month, 2d and 3d, 1886, but little has been done by our Society for the good of the Indians. We have not a tribe under our care, although we practically designated an agent for the Santee Sioux, and he was appointed.

There still is a warm interest among Friends in the civilization of our red brothers, and our central executive committee has made frequent trips to the seat of Government to consult with members of Congress, the Secretary of the Interior, and the Indian Commissioner with regard to legislation affecting the Indians, and trust they were instrumental in at least one case (that of a bill relating to the Seneca Indians, of New York State) in preventing the passage of a very unjust bill.

The land in severalty bill—a measure Friends have long advocated—has become a law.

The Indian men are working well on their allotments, but the women as a class are far behind the men in the arts of civilization. Hence Friends have labored to have a matron employed for the most advanced tribes, especially for the Santee Sioux. The commissioners last year could not authorize the appointment on account of the want of funds applicable to that purpose. The central committee then asked the seven Yearly Meetings to join in bearing the expense of one matron, but failed to get the consent of all, so reluctantly abandoned that plan.

There is a prospect now that the Government will take the matter up. The Commissioner has recommended an appropriation of \$750 each for five matrons to teach the Indian women the art of housekeeping. Our committee is working to secure this appropriation.

The Winnebagoes acknowledge with gratitude the receipt of \$50 worth of goods contributed by New York Friends through the efforts of Martha H. Brinkerhoff for the aged and the children of that tribe.

As an interesting incident connected with Indian work, we feel willing to call attention to the circumstances attending the appointment of Isaiah Lightner, a member of our society and former Indian agent, as special agent to superintend the allotment of lands in severalty to the Sisseton Indians in Dakota.

The President, on the recommendation of the Secretary of the Interior, appointed this Friend to this responsible position entirely on his record at the Department. At the interview between the Secretary and Friend Lightner the former stated that although he was aware that the appointee was of the opposite school of politics, and on general principles he did not appoint such to office, yet in his case the record he had made was so exceptionally good that he could not do otherwise than confer the position on him, thus showing the high position that some of our Friends have attained in the estimation of the Government through a faithful and conscientious discharge of their duties.

The future seems fraught with labor for the protection and elevation of the Indians, and we recommend that our society be ever on the alert in performing their whole duty.

On behalf of the committee on Indian affairs.

PHEBE C. WRIGHT.
WM. C. STARR.

The following paper was now read:

THE PRESENT DUTY OF FRIENDS TO THE INDIANS.

[By Edward H. Magill.]

FRIENDS: It is my purpose, in the brief period allotted to me to-night, to speak especially of "the present duty of Friends to the Indians." I would speak, I say, of the present and the future, and only so much of the past as may be an aid and a stimulus to us in the performance of present pressing duties.

From the time of the earliest settlement of Friends in this country they have ever been distinguished for their interest in the welfare of the Indians. The noble example of strict and impartial justice to the native owners of the soil, so conspicuously set by William Penn, gave an impetus in the right direction to the government which he established in his colony of Pennsylvania, which lasted for seventy years. When, by the loss of the influence of Friends in the government of the State, the Indians and the settlers became involved in jealousies and hostilities, and in concealed and open warfare, there was formed in 1756, in Philadelphia, an organization called a "Friendly association for regaining and preserving peace with the Indians by pacific measures."

This association entered earnestly upon the labor of securing the observance of treaties, the fulfillment of contracts, and remonstrating earnestly against that fatal governmental policy, of which we have seen so much in later years, and which has contributed toward the making up of our "century of dishonor;" a policy which, in that early day, had been steadily undermining the friendship between the settlers and the natives. In pursuing this work, large sums of money were freely expended, and we have exact data, giving the amount contributed to this cause by Friends in the third year of the existence of the "association," i. e., in 1758. During that year, in Philadelphia alone, the subscriptions amounted to £2,447 12s., and in the other localities within the present limits of Philadelphia Yearly Meeting, to £1,134, making a total for the year of £3,611 12s.; or, considering the value of our money at that time, about \$10,000—\$10,000 contributed in one year toward the Indian cause, by Friends within the present limits of Philadelphia Yearly Meeting!! And this was one hundred and thirty years ago! This "Friendly Association" closed its special labors about 1767. In the language of Samuel Parrish, "The present committees on Indian affairs, appointed by the various Yearly Meetings throughout the country, are so many scions from this parent stem."

In 1792 the Philadelphia Yearly Meeting appointed a large committee to unite with the meeting for sufferings, "to promote peace and friendship with the Indian tribes."

In 1795 the same Yearly Meeting appointed a committee "for promoting the improvement and gradual civilization of the Indian tribes."

In the same year Baltimore Yearly Meeting appointed a committee "for improving the condition of our red brethren."

In 1799 New York Yearly Meeting appointed a committee "to improve the condition of the aboriginal inhabitants."

In 1813, on the establishment of Ohio Yearly Meeting, there was expressed a "concern to improve the condition of the Indian nations," and a committee was appointed to unite with the committee of Baltimore Yearly Meeting (whence most of the members came) in carrying out this concern. This was the beginning of the joint committee of the different Yearly Meetings on Indian affairs.

As the other Yearly Meetings were established, their Indian committees were appointed, under a similar concern, and of latter years all seven of our Yearly Meetings have been represented in the Indian committee. Much of the labor in this committee, in the earlier years, was expended upon the tribes constituting what were called "The Six Nations," in the State of New York, though by no means confined to these. Zealous and devoted Friends were found who cheerfully gave their lives to this work.

The interests of the Indians were defended when they were in danger of being dispossessed of their lands by greedy speculators and land-jobbers; Indian legislation at Washington was narrowly watched; petitions and remonstrances were prepared by the different Yearly Meetings, and sent to the seat of Government by deputations of weighty Friends, who presented them in person, and who were uniformly accorded a respectful hearing, and not unfrequently turned the tide of legislation in favor of the Indians. Schools were established among the Indians, taught by conscientious and faithful teachers, under a deep religious concern, and whose consecration hallowed the work in which they were engaged. The men were taught agriculture and the mechanic arts; farming utensils and tools were furnished them. The women were taught how to make comfortable and attractive their new homes, which took the place of the wigwam, and all the mysteries of good housekeeping, and, in short, the labors of Friends who devoted themselves to this work were directed toward making of these barbarous and uncivilized tribes good, Christian, civilized men and women. In pursuance of this truly missionary labor, concerned Friends, often at great personal

sacrifice, repeatedly visited the Indian tribes and inspected the progress of the work which they had instituted on their behalf, and it must be borne in mind (and this is a very important point) that in those days all of those labors were bestowed, and necessarily large expenses incurred, with little or no direct aid from the Government of the United States.

It was not until after our recent war, early in the administration of President Grant, that a different policy in the governmental management of Indian affairs was inaugurated. As is well known, one of the early acts of President Grant's administration was the enlisting of the various religious organizations of the country in the work of Indian civilization, by appointing as Indian agents those recommended by these organizations. In these appointments, as was natural, Friends who had so long been interested in ameliorating the condition of the Indian tribes had a prominent place. In Second month, 1869, the following communication was sent to Benjamin Hallowell, of Sandy Spring, Md., by direction of the President:

"General Grant, the President-elect, desirous of inaugurating some policy to protect the Indians in their just rights, and enforce integrity in the administration of their affairs, as well as to improve their general condition; and appreciating the friendship and interest which your society has ever maintained in their behalf, directs me to request that you will send him a list of names, members of your society, whom your society will indorse as suitable persons for Indian agents.

"Also to assure you that any attempt which may or can be made by your society for the improvement, education, and christianization of the Indians, under such agencies, will receive from him, as President, all the encouragement and protection which the laws of the United States will warrant him in giving."

This was indeed the beginning of a new era for the Indian race upon this continent. Commenting upon this remarkable order, in 1877, Samuel Parrish, in his history of the "Friendly Association," uses these words:

"Whereas one hundred and twenty years ago the then little colony of Pennsylvania, through its political machinery, sought to overthrow the 'Friendly Association,' in our day, a great nation, through its chosen head, seeks the counsel and aid of those who can rightfully claim religious fellowship with the members of this 'Friendly Association,' to promote the work of peace with Indians which they commenced."

Alas! that the good work, which was progressing so favorably when Samuel Parrish wrote these words could not have been continued. The appointment of our Friends to six important agencies, and their devoted and successful labors in this field during Grant's administration; and the appointment of the Board of "Indian Commissioners," representing the various religious denominations, who have freely given their services through all of these years, without pecuniary compensation, labors productive of the most excellent results, are well known to all.

So great, indeed, was the change in Indian affairs, wrought by the noble stand of President Grant, and so thoroughly aroused by it was the public sentiment of the country that no less an authority than Senator Dawes, of Massachusetts, the honored originator of the land in severalty bill and the great champion of the Indian cause in the Senate of the United States, stated in a public address before the Mohonk Conference three years ago that the general interest in the civilization and Christianization of the Indians of this country dated from the inauguration of President Grant. I was present and heard this statement, and felt deeply its injustice (though unintentional) to Friends, who, although a comparatively small body, had been laboring so earnestly, according to their means and opportunities, in the same cause for more than one hundred and eighty years. Indeed, most of the arguments and appeals in behalf of the Indian to which I then listened I had heard from my childhood among members of our religious society.

We are all familiar with the fate of the Indian policy of President Grant. It scarcely survived his administration. In this respect he was a generation in advance of his time. The greed of politicians, seeking reward for political services, and the baneful Jacksonian policy that "To the victors belong the spoils," once more triumphed and places in the Indian service, which needed especially well prepared and conscientious men, were speedily filled by those who accepted these responsible positions (in the expressive language of the politicians) "for what there was in them." In such a struggle Friends could of course take no part, and it was not long before our faithful agents were displaced, and gave way to successors, or rather a series of successors, many of whom were but little better qualified for or interested in the work in which they were engaged. Then followed those constant changes in office; appointments were made and unmade, in many cases, in very brief periods, and the great work of civilizing and Christianizing the Indian seemed likely to be put back a half a century.

But the interest of the various religious organizations having been once thoroughly aroused, many of them were not daunted nor dismayed by this sadly retrograde movement. Instead of relaxing, they renewed their efforts, secured their own members as

agents where they could, and where this was impossible, they still did not hesitate to continue their missionary work. I can not accuse them of a merely proselyting spirit in their active pursuit of these labors of love among this oppressed and deeply wronged people. They felt that in the labor of changing barbarous and uncivilized tribes into a Christian community no merely official agents of Government, without a deep religious calling, could be successful. Feeling this, and seeing the inadequacy of many of the appointees of the Government, they felt all the more the weighty responsibility resting upon them, as representing the religious sentiment of the country. The Indian Commissioners, originally appointed by President Grant, continued their meetings with unabated interest, watched the progress of legislation upon Indian affairs, directed it by their wise counsels, and invited the various religious organizations to meet with them, by their representatives, in their annual meeting at Washington, and report upon the progress of their work.

Nor were the members of the different religious organizations active in this great work for the Indian merely within the limits of their own sect. Of latter years the Indian Rights Association, and the Women's Indian Rights Association, including among their members those of all religious beliefs, have sprung into existence, and have made themselves deeply felt for good, both among the Indian tribes and in the counsels of the nation.

And while all this widespread interest has been developed, and the whole nation seems at last aroused to right the wrongs of the Indian, and to put an end to our "century of dishonor," how do our Friends, as a religious organization stand to-day? Is it not manifest that the discouraging condition of affairs which has so completely aroused other religious bodies to the necessity of greater exertion has paralyzed the energies of Friends, and that those who were the first to espouse the cause of the Indian, and seek by all possible means the bettering of his unhappy condition, are too much disposed to let their hands hang down in despair, and to let others go forward and carry on this great work? This is not a pleasant picture, but may it not be one which, we as Friends, would do well to contemplate?

And yet, with all of our discouragement, is not the field of labor into which we may now enter broad and comprehensive; and is it not growing even now white unto the harvest? The passage of the Dawes land in severalty bill, largely through the efforts of the Indian Commissioners, and other representatives of the various religious bodies, by no means settles the Indian problem, but it opens the way to its proper adjustment if the necessary work of preparing the Indian for the responsible duties of citizenship is not now neglected. As their lands are allotted to them they will stand more in need than ever of instruction, to enable them to establish upon these lands, that have thus become their own, homes that will be pleasant and attractive, that we may thus bring to bear the home influence, which all civilized peoples recognize as a most powerful agent in improving their moral and spiritual condition.

If we are in earnest, if our hearts go out as they should to this cruelly wronged and outraged people, we shall not fail to find abundant fields for labor, whether in agencies under the care of our own Friends, or elsewhere. But we have an important agency, under the care of one of our Friends, *i. e.*, "The Santee, Flandreaux and Ponca" Agency, in northern Nebraska. Of this agency the standing committee on Indian affairs, of Baltimore Yearly Meeting, thus speaks in its last report:

"The well being of the Indians in this whole agency is carefully looked after by Charles Hill and his excellent corps of assistants, and their advancement in the knowledge of the practical duties of life, as regarded by enlightened and conscientious white people, is very gratifying. The men of the Santees have nearly all learned to be industrious, and many of them have become skillful and industrious farmers. The agent states in his report that the habits and morals of the Santees are exceptionally good, and attributes their improvement in this respect to the influence of the schools and the missionary work done amongst them."

Here then, under an agent of our own, though under the pay of the Government, is a field for extensive and profitable labor.

But while the men are making good and industrious farmers, our Friends who have visited the agency have been impressed with the need of instruction to the women, to enable them to introduce into their homes the conveniences and all the attractive surroundings of civilized life. They labored for some time with the authorities at Washington to secure an appropriation for the appointment of matrons for this purpose. These would not only travel over the reservations and visit, for a longer or shorter time, as circumstances seemed to require, the Indian women in their homes, but they would set up some houses as examples, which they would encourage the rest to imitate. Not being able to secure the necessary legislation to this end, after conferring with Charles Hill, and finding him in full sympathy with the movement, and ready to supply the needed conveyance and an interpreter, most of our Yearly Meetings united in a proposition to appoint, for a year, one such matron for the Santees, at their own expense. The way did not open in all the Yearly Meetings to expend money for this purpose; therefore, to the great regret of many interested Friends,

the plan had to be abandoned for the present. During the past month a communication has been received by the House of Representatives, from the Secretary of the Interior, transmitting a recommendation from the Commissioner of Indian Affairs for the appointment of five matrons for the purposes which I have here indicated, at a salary each of \$720 a year. No bill has yet been drawn up on this subject, and judging from the past slow progress of Indian legislation at Washington, there is little hope of securing its passage in the present Congress. It is therefore all the more to be regretted that after this recommendation of our Friends, of two years' standing, its practical execution should be delayed for the sake of a few hundred dollars.

But, as I have intimated, we are by no means restricted in our labors for the Indian to the one agency where a Friend happens to reside. Even here it should be noted that the denominational schools are supported by other religious sects, and are not under the care of Friends. If we should look so carefully after all the interests of this agency as to make it a model in all respects, and should spare neither pains nor money to this end, might we not reasonably suppose that gradually again other agencies would be placed under the care of Friends recommended by us. But even where they are not thus placed, why may we not imitate the good works which we can not fail to see among other religious denominations, and carry on our missionary work (I use the term in no narrow, sectarian sense) wherever we find the need. And is not the need sufficiently widespread? Of the 250,000 Indians in the United States, exclusive of Alaska, notwithstanding all the labors of the Indian Department at Washington, and the far more valuable and effective labors of the religious denominations, about 100,000 of these are still blanket Indians; about 24,000 Indian children are wholly unprovided with schools; and 68 tribes, and separate portions of tribes, are without missionaries.

Nor is it a sufficient excuse for us to say that the field is so wide that we know not where to begin, and that only great Government instrumentalities and appropriations can be commensurate with so great a work. Such a conclusion deprives the Indian of that most valuable of all aid, contributed by the religious element of the country, and dwarfs our spiritual growth. Nor should we claim that all of our surplus means are needed to increase the efficiency of our own schools, which are many of them so sadly in need of help. "These things ought ye to have done, and not leave the other undone." We have, as a religious body, enough and to spare for all of these needs. If, within the limits of our Philadelphia Yearly Meeting \$10,000 could have been subscribed, one hundred and twenty years ago, in a single year; and if our brethren of the other branch of society could give, in the past year, \$18,000 to the Indian cause, \$5,000 of which was taken directly from the funds of their Yearly Meetings, can our branch of society continue to be satisfied with the meager responses that have been made from year to year, when called upon to report, before the Commissioners at Washington, with the representatives of the other religious denominations?

My friends, I feel deeply upon this subject, and it is a feeling which has been gaining strength with every passing year, as I have associated with others and witnessed the good work in which they are engaged. If there is one part of this concern which weighs more heavily upon my mind than another it is that we should be strengthened for this great work, and not paralyzed by the increased difficulties which have surrounded us in these latter years. Let us rise above them. Let us continue our committees on Indian affairs, and rather increase than diminish the number appointed on these committees. They will find ample work to do for the advancement of the Indian race, and work which no other religious denomination can do so well as Friends. They must keep familiar with all legislation concerning Indian affairs, and be ready to petition and remonstrate promptly whenever the best interests of the Indian demand it. They should send some of their number every year to visit the Indians in their homes, and suggest means to be used for the amelioration of their condition. They should strive to exercise such an influence at Washington as to secure the appointment of the best men and women as agents, and for the assignment of lands to the Indians, and carrying out the other provisions of the severalty bill. And that they may properly carry on all of this important work, they should receive the encouragement and necessary financial support of their respective Yearly Meetings.

Thus, in time, by persistent and patient labor, Friends may yet be instrumental in bringing about the time when those employed by the Government in all responsible positions, in the management of Indian affairs, shall possess the qualifications so well described by the convention of delegates of Friends held in Baltimore, at the beginning of the administration of President Grant, as the qualifications necessary for Indian agents:

"*First*.—A prayerful heart and a firm trust in the wisdom and power of God, and not in men or military force, for guidance and protection.

"*Second*.—Industry, economy, firmness, vigilance, mildness, and practical kindness and love.

"*Lastly*.—High in the scale of qualifications, to be possessed of strict integrity and

to be perfectly reliable in all financial matters, and to know how to employ with economy and to the best advantage the funds intrusted to them by the Government."

All of these desirable results I believe it to be within the power of Friends to realize if they do not fail in their long-continued interest in the Indian race, and are ready to make such sacrifices in behalf of this cruelly oppressed people as their fathers made. I would say, therefore, most earnestly to Friends, in closing, go forward in this truly Christian labor. In educating the Indian children we are educating our own in a knowledge which far surpasses that which is contained in books. Whatever sacrifices we may be called upon to make in this cause will be returned to us many fold. In blessing the Indian race we bring a rich blessing upon the religious society which we love. And thus shall we abundantly testify to the efficacy of the faith which we profess and prove our love for God, whom we have not seen, by our love for our brother whom we have seen, and manifest that love by our works.

John J. Cornell said that at the beginning of President Grant's administration Genesee and Ohio Yearly Meetings having in charge the Santee Agency sent matrons to it for four years. These ought to have been continued. Other religious denominations send missionaries who labor zealously and effectively in the work of converting the Indians to Christianity.

William C. Starr said that the Indian policy of President Grant originated in the advice of Oliver P. Morton, governor of Indiana, who told the President-elect that he could bring to him half a dozen Friends who could manage the Indians without money and without war.

MENNONITE MISSION BOARD.

To the Board of Commissioners of Indian Affairs :

The work which the Mennonite Mission Board is doing among the Indians is both missionary and educational. And although we can not report any great advancement during the past year, we feel that our labors have not been entirely without encouraging results.

The tribes intrusted to our care are the Cheyennes and Arapahoes in Indian Territory, ours being the only mission on this agency. Schools are established at Darlington and Cantonment. The school at Darlington has accommodations for 50 pupils and was well filled throughout the past year. The one at Cantonment accommodates upwards of 75 pupils. This school was pretty well filled during a part of the year, but, as the greater portion of the Cheyenne children for some cause left the school, there were only about 50 pupils there during the spring and summer terms. At the opening of the school in September many of these returned and the rooms are now pretty well filled.

Farms are connected with both of these schools, and large boys are required to assist in tilling the ground, in planting seeds, and in housing the crops. The girls are taught to do the housework.

In the schools the various branches of a common-school education are taught. Beside these, daily lessons in Bible history are given. The latter, together with the Sunday-school, the Sabbath-day services, and the services, for the benefit of the Indian men and women constitute the missionary part of our work. The latter of these services are necessarily conducted by the aid of interpreters, since our missionaries are as yet unable to speak the language of the Indians. This we very much regret, being confident that the Gospel preached to the Indian in his own tongue will make a deeper and more lasting impression than is given by the intervention of the interpreter. There is comparatively little trouble in getting the young Indians to understand and to speak the English language; but for the good of the older ones it is almost obligatory that those laboring among them should be able to converse with them in their own vernacular. Working upon this theory our missionaries have made some laudable efforts in studying the language of the Arapahoes. They have succeeded in establishing an alphabet and have published a small tract in that language.

During the early part of last summer our board sent a commission to visit our mission stations and report and make such changes and improvements as were deemed necessary. This commission found the work in an encouraging condition, but saw that greater efforts must be made if all the Indians of these tribes are to be reached. The Government has two schools on this agency, one for the Cheyennes and another for the Arapahoes, but they, together with our mission schools, are unable to accommodate nearly all of the children of school age on the agency. Further, the commission reports that the Government barracks at Cantonment which our board, by the Government's permission, uses to carry on its work there, are in such a poor and decayed condition that they are not much longer safe to be occupied. This is one of the reasons given by the Cheyennes why they removed their children from the school. Our board in consequence contemplates the erection of a new mission school-

house there during the coming summer. It has also decided to erect one or two day schools at places where Indians have selected farms, built houses, and are leading a more settled life.

Of late one of our female workers has made it a practice to visit the Indians in their houses and tents, giving instruction to the Indian women in cooking, baking, and housekeeping. This we find to be a very essential and much-needed work, as the majority of the Indian women have no idea whatever of housekeeping and of making the home pleasant and agreeable. We believe that much good can be done in this way. Some of the Indian women are very anxious and willing to learn, and these will no doubt soon endeavor to follow the advice given them as well as circumstances permit. Although it is not to be hoped that all, or nearly all, of the Indian women will be persuaded to make the needed change at once, we have reasons to hope that gradually a change for the better in this particular also will become more general among them.

There appears to be a desire growing among these Indians that their children should go to school and learn "the white man's ways." We consequently find comparatively little trouble in having our schools filled with pupils; but as there exists a certain amount of repugnance between the tribes of this agency, we find it somewhat difficult to prevail on them to send their children to the same schools. This is more the case with the Cheyennes than with the Arapahoes. This hindrance appears to be falling off more and more.

Besides the schools named above, our board has a Government contract school at Halstead, Kans., under the supervision of Rev. Christian Krehbiel, the president of our board. This school contains from 20 to 25 pupils, the greater portion of whom were formerly pupils in our mission schools in the Territory.

One serious drawback to our mission work is the sickly condition of these tribes, more especially the Arapahoes. A great portion of the children appear to be affected with pulmonary diseases, from which cause quite a number of our most promising pupils have died. It appears as if this tribe were destined to become extinct. A more settled and civilized mode of living, however, may cause a change for the better.

Our work, and this is no doubt the case everywhere, meets with many discouragements. Sometimes the most promising hopes are disappointed. On the whole the progress is slow and we would desire to see much more and better results of our labors. But viewing the present condition of these people and comparing them with what they were at the time when our work was commenced, about eight years ago, we are permitted to notice a decided and encouraging change for the better. And without detracting in the least from what the efforts of the Government have brought about by establishing schools and instructing the Indians in the different industrial pursuits, we feel confident that our efforts have not been in vain but have helped in a great measure to bring about a most gratifying change in the habits and mode of living of these hitherto savage tribes. But there is a great work to be done, a work which requires much persevering labor, before these tribes are fully civilized and Christianized. And as we are convinced of the fact that no people can be fully civilized without possessing the Christian religion, our aim is to instill into the minds of these Indians the principles of Christianity by teaching them the history and doctrines of the Bible. And as the Word of God is likened unto a leaven which works gradually though unperceived, we have reason to hope and do hope that the time is coming when this yet benighted people will embrace the light and will come to enjoy the privileges and blessings of a civilized Christian life.

METHODIST EPISCOPAL CHURCH, SOUTH.

INDIAN MISSION CONFERENCE.

The gospel is solving the Indian problem. It is demonstrating the possibility of transforming the savage into an intelligent, law-abiding, enterprising, Christian citizen. The Government recognizes the fact, and cordially accepts the co-operation of the missionaries in their efforts to lift these wards of the nation to the rank of citizenship. While we appreciate the efforts of the Government to educate and civilize the Indian, we must record the fact that while accepting the co-operation of other branches of the church, but very slight recognition has been given to the work and claims of the Methodist Episcopal Church, South. While the Methodist Episcopal Church, South, is allowed only some two or three teachers in two different schools, the Government the same year paid for the education of Indian youth in contract schools \$318,147.45, of which \$176,592.15 went to Catholic schools, \$141,555.20 to all others; but of which the Methodist Episcopal Church, South, received nothing. Yet

our church has had missions among the Indians for over sixty years, has expended for their education and Christianization over \$400,000, and has now a membership among them as large as any other church within this field. Before the war a fair proportion of the appropriations for their education was intrusted to our church. Since then our work has been overlooked and our claims persistently set aside. As we are now enlarging our work among the wild tribes of the Indian Territory, some measures that will command the respect of the Government should be employed in order to obtain the charge of the Government schools among the tribes in which we propose to enterprize new missions. Our work in this field may be seen from the following reports and communications:

There is a gratifying increase in the contributions by our people to the cause of missions. The assessment made by the general board was \$1,200. The collections were more than \$200 in excess of our assessments, and in addition to that, \$500 was collected at our missionary anniversary, aggregating nearly \$2,000, for which we are devoutly thankful.

We, as preachers and people, can not take too much interest nor become too much enthused upon the subject of missions. All that prohibits the people throughout this country taking a deep interest in the great work of sending the gospel to all lands is lack of proper information. We therefore urge upon the members of this conference to supply themselves with missionary literature (leaflets, etc.), prepared by our general board, and circulate it among their respective charges. This literature can be obtained direct from our missionary secretary or through your conference secretary of board of missions.

We realize the necessity of making an assessment for domestic missions, which assessment we put at \$1,000, divided among the respective districts as follows: Cherokee district, \$212.50; Chickasaw district, \$212.50; Canadian district, \$212.50; Paul's Valley district, \$212.50; Muscogee district, \$150. We recommend that this collection be taken as early after conference as possible, and forwarded to the conference treasurer.

We appropriate the assessment of the general board to the several districts as follows: Cherokee district, \$475; Chickasaw district, \$475; Canadian district, \$475; Paul's Valley district, \$400; Muscogee district, \$250.

We further appropriate to Andrew Marvin Institute \$250 toward the liquidation of the indebtedness on that institution. This \$250 is the amount belonging to the conference board of the anniversary collection.

M. L. BUTLER,
Secretary.

What the conference is doing for the education of the Indians under their charge will appear from the reports received by the last annual conference.

HARRELL INTERNATIONAL INSTITUTE.

We are glad to report Harrell International Institute, located at Muscogee, Ind. T., as having entered the present term with a degree of prosperity which it has never before had. This institution is under the control of the Woman's Board of Missions, and they are making every effort to insure its success. They have recently appropriated money to furnish the building and the necessary improvements in the way of outbuildings, etc. The board is very fortunate in having Rev. T. F. Brewer as the superintendent of their work. He is the founder and builder of the institution, and knows well what is necessary to make it a success, as the present opening clearly shows. He is assisted in the good work by five excellent Christian ladies, employed as teachers. Number of students enrolled up to date, 118; 45 of whom are in the collegiate department. The music class numbers 25; the art class, 15. From this it will be seen that the school, more than ever before, is meeting the demands of higher education in this Territory, for which it has been built. All the rooms in the boarding department are now full, but in a few more weeks there will be room for accommodating four more girls at command. The superintendent expresses the opinion that if there was room for them thirty or forty more girls could be secured for the school. Truly this is encouraging. Truly we have great cause to thank God for the success attained in this enterprise. Truly the Woman's Board of Missions is thus doing a grand and noble work that will be a fountain of knowledge, light, and life to the various tribes in the Indian Territory. In consequence of the foregoing statement of the prosperity and needs of this institution: Therefore, be it

Resolved (1), That as preachers and laymen of this conference we hereby express our unqualified indorsement of the school, and pledge ourselves to do all in our power to secure the patronage of our people to the school.

(2) That we hereby join the authorities of the institution in memorializing the Woman's Board of Missions, to whom the school belongs, to grant an appropriation of money sufficient to enlarge the capacity of the institution for accommodating those who wish to patronize the school.

ASBURY MANUAL LABOR SCHOOL.

The report of the Rev. E. R. Shapard, superintendent of Asbury, is before us. The school was in a prosperous condition from the sitting of our last conference till the 26th of November, when the building was again unfortunately burned. This, of course, turned the superintendent and eighty students out-of-doors, and the school was suspended until December 14, when the trustees rented a house; and by the authority of the bishop and mission board the school was opened again with forty pupils, and ran until June 17, which was as long as the money allowed by the authorities of the nation would last. The superintendent has turned over all properties to the nation, and has receipt for the same. So the school has virtually passed out of our hands.

Resolved, That the bishop be requested to appoint a committee of three to take into consideration, and, if necessary, make a new contract, subject to the action of the board of missions, for the continuance of the school. The following committee was appointed: T. F. Brewer, E. R. Shapard, and M. A. Clark.

PIERCE INSTITUTE.

Pierce Institute during the past year had an enrollment of seventy, with an average attendance of forty.

We find, by examination into matters pertaining to the school, that there is a debt of \$1,600 hanging over the institution unprovided for.

As the bishop will provide for the salaries of teachers, we therefore recommend that all the proceeds of the school be appropriated toward the payment of the above debt.

ANDREW MARVIN INSTITUTE.

This institution has closed a year as prosperous as could have been expected when we consider the sickness which has visited the section of country surrounding it. The average attendance has been good, the progress commendable, and, better than all, "quite a number of the girls have been converted during the year." The school is necessary to the stability and advancement of our church in this vicinity, and should be sustained.

In order that this institution might accomplish the greatest good possible, it is important that, first, the debt of \$500 and interest be provided for; and, second, that additional boarding facilities be provided for the accommodation of an increased patronage. Your committee would therefore respectfully recommend that this conference request the presiding bishop to assist this institution by using any available funds at his command in the liquidation of this debt and interest.

MALE COLLEGE FOR INDIAN MISSION CONFERENCE.

The appointment of a committee of five by the bishop at the last annual conference, together with the subsequent action of said committee in securing a favorable location and a desirable grant of land from the Cherokee national council, seems to indicate that a favorable opportunity and a bright future is before us as a church, if wisely improved. The present status of this enterprise is such that standing still is impossible and retrograding is dishonorable. Material aid, unflagging devotion on the part of members of the conference, and action of outside and inside agencies are the demands of the hour.

Cherokee district.—White members, 550; Indian members, 1,363; local preachers, 18; total, 1,931. Sunday schools, 22; officers and teachers, 133; scholars, 872.

Chickasaw district.—White members, 656; Indian members, 1,871; colored members, 6; local preachers, 50; total, 2,583. Sunday schools, 37; officers and teachers, 104; scholars, 880.

Canadian district.—White members, 593; Indian members, 585; colored members, 5; local preachers, 12; total, 1,212. Sunday schools, 19; officers and teachers, 92; scholars, 671.

Muscogee district.—White members, 122; Indian members, 1,353; colored members, 13; local preachers, 34; total, 1,522. Sunday schools, 11; officers and teachers, 40; scholars, 370.

Paul's Valley district.—White members, 1,599; Indian members and local preachers, 142; total, 1,741. Sunday schools, 21; officers and teachers, 108; scholars, 1,183.

Total members in the conference, 8,910; Sunday schools, 110; officers and teachers, 477; scholars, 3,981.

Brother Clark reports as follows from the Okmulgee district:

"The Okmulgee district is now composed almost entirely of full-blood Indians. There are four white preachers besides myself and eight full-blood Indian preachers engaged in regular work. All of the Indian preachers are engaged in work among

the Creeks and Seminoles. There are three white preachers among the western or wild tribes.

"The district comprises a territory nearly 250 miles square.

"The Creeks and Seminoles have had the gospel preached to them more than sixty years. Much of that time, however, they have been left entirely to themselves. A good many years their presiding elder has been a Creek Indian. The type of Christianity developed has not been as healthy as could be desired. There are indications of improvement. They have now the whole of the New Testament translated into the Creek tongue. There has been a manifest desire upon the part of native preachers and people to know more of the Word. Often am I kept busy at quarterly meetings between regular services explaining the Scriptures to a group gathered around me. Some one would ask me to explain a passage of Scripture; I would take my English Bible, the Indians would take their Creek Testaments, the interpreter would be the medium of communication. I have never felt so near heaven as when trying to explain God's word to the ignorant red man.

"Another indication of growth is the desire to support their own ministers. Up to a few years ago nothing was paid by them for the support of their native pastors, although for quite a number of years they have been contributing to the missionary cause. When the duty of supporting their own preachers was first explained and enforced upon them there was a prejudice against it. They are now undergoing a happy change. I have known the male members of churches to come together and split rails to get money to pay the assessment for the preacher. Another church made a certain amount of fence to get money for the same purpose. A number of men belonging to a church 6 miles away hauled wood to the door of the district parsonage to pay the assessment for presiding elders.

"There is some spirit of church-building among them. A spirit also to help themselves, in order that God might help them. One church hauled their lumber 85 miles to erect a church building. Another hauled lumber 45 miles. These are signs of improvement among the Creeks and Seminoles."

Rev. J. J. Methvin, one of the missionaries sent by Bishop Galloway among the wild tribes, writes as follows from the Wichita, Kiowa, and Comanche Agency:

"Arriving at this place in November last, I began at once laying plans for missionary operations. On account of the scattered and wandering condition of these Indians, I have done but little more than go over the field and take notes for future work. There are so many things of interest in connection with these 'wild tribes' that I hardly know where to begin. There are nine tribes represented at this agency, and two at the Cheyenne Agency, 40 miles north of here, with a population in all of nearly 10,000. Of course, I have not been here long enough to note any progress in the civilization of these people under the management of the Government. I can only mention the agencies it has in operation for that purpose. There are two Government schools at this place of the capacity of eighty pupils each, and there are three of about the same capacity at the Cheyenne Agency, and one at Cantonment, about 100 miles northwest, on the North Canadian. In these schools, besides the usual text-books, pupils are taught various industrial arts. In addition to these home schools, many Indian boys and girls are sent away to Chillico, Haskell, and Carlisle. These schools are not kept as full as they should be, many being averse to sending their children to them, but I learn there is a growing interest in the matter. One of the most efficient agencies that the Government has in operation for the advancement of these Indians in practical civilization is that of farmers, appointed to instruct them in the management of farms. The beneficial effect of this is shown in the amount of corn (several thousand bushels) that they had to sell during the past fall, and they are preparing to enlarge their farming operations the present year. Some of the Indians are building dwelling-houses and improving places; and this is a step forward, for no people can ever make such advancement living in tepees and wandering about, as do these Indians. They need such surroundings as will promote home life.

"To human eyes there are insurmountable barriers to the success of the gospel among these people—a complete revolution of their habits, thoughts, and modes of life. They have taken on some of the white man's vices and but few of his virtues. Unfortunately for them, the class of whites with whom they have come in contact have not been well fitted to teach them virtues; and a large number of the Government employes have been of that class "who neither believe nor practice religion." Pioneer and frontier settlers are not disposed to be missionaries, and as a rule hate and prey upon the Indian. I mention this as one of the greatest hindrances to our efforts to Christianize them; for one bad white man is an argument to many of them that all white men are bad. Gambling is a passion with them. They will bet on any game of chance, wagering even the blankets they wear. Another thing that is hurting them, and will doubtless carry many of them prematurely to the grave unless its importation to them is stopped, is the habit of eating a cactus button which has about the same effect as opium. It was introduced here by the Mexicans. It is a species of mescal. The Comanches call it wo-co-wist; the Apaches, ho-as or ho-se.

"There is a considerable desire upon the part of some of the Indians to hear preaching, but whether it grows out of their insatiable curiosity to know everything that is going on, or a real desire to learn Christianity and be benefited by it, I am not able to determine. In either case opportunity to preach to them is afforded, and the utmost attention on their part is given. I received word not long since from an Indian village (camp) up the river several miles asking me to come and preach to them again. I had been there once before. An intelligent young Kiowa Indian told me a few days ago that he was exceedingly anxious to go with me some 75 miles west to the camp of some of the principal 'medicine chiefs' to tell them about Jesus. On Sabbath evening last, at the Sabbath-school for the whites, four young Indians who could speak some English came to me and asked permission to join the school. 'Stumbling Bear,' an old Kiowa chief, who has in the past scalped a goodly number of 'pale faces,' has just been in and inquired when I would come and 'good talk' to Indians again, meaning preach to them. In all services that I have held with them they have given me the utmost attention, and when I have invited any who wish to become Christians to come and give me their hand, numbers have done so, seemingly in earnest. I preached recently to a Kiowa congregation. At the close I gave opportunity to them to ask questions. I urged them to let me know if there was anything that was not made plain to them. One said that he was satisfied that what I had told them was true, and he believed it. Then To-her-sin, an old man, and one of considerable influence by virtue of his having undergone the 'torture' in his youth and become a 'brave,' spoke in substance as follows, and as near verbatim as I can recall it as interpreted to me: 'What you have said is the truth. I believe it. There are but two roads: God's road and the devil's road. I believe many Indians are interested in this religion and will accept it when they hear and understand it; but whether they do or not, I am going to travel God's road as you have been showing us.' I was encouraged. I could read decision in his face. He meant what he said.

"On account of the scattered condition of the people, it is impossible to get together large congregations, and their wandering habits prevent any permanent appointments being made at any one place. There are a goodly number of young Indians of both sexes on the reservation who were educated abroad, and who, I think, can be used in evangelistic work among the other Indians. I am endeavoring to get them together and formulate some line of action in such work for them.

"Now, as to our needs in this field, we ought to have at once two more preachers. Provision has been made for at least the board of two more single men, and Bishop Galloway has issued a call for them, but as yet none have responded. There is great necessity for the two. A parsonage is a sore need here, and church buildings must be erected at various points.

"There is fine opportunity for woman's work among these Indian women—a work that nobody else can do. The Woman's Board could find no better field of operations than here, and one that would in the course of a few years yield most satisfactory results.

"In view of the rapid changes that must inevitably take place here in the course of a few years, and the legislation that is sure to come, with reference to this section, we can not act too promptly in preparing to meet all emergencies and demands arising by such changes and such legislation."

PRESBYTERIAN CHURCH.

Board of Home Missions among the Indians.

During the past two years the matters of the greatest interest to the Indians have been the dividing their lands in severalty and the orders from the Government to teach only the English language in their schools.

There has been only a beginning made in giving to them their individual farms and homesteads, because only a few of the tribes are sufficiently advanced in civilization to either cultivate them or protect them from the depredations of the evil-disposed. Very few of them can speak the English language, and fewer yet have any idea how to conduct any kind of business or make a contract, and consequently great caution is needed not to put them into a position where they would be a prey to bad men. A few tribes have been found ready for the change, and among them this has been actually and successfully done, while there are several others where the process is slowly but surely going forward. It is a matter that requires great prudence and wisdom, such as has been shown by Miss Alice Fletcher in her notable and complete work among the Omahas and her present endeavor among the Winnebagoes. We hope and expect that several other tribes will soon enter into these new and advanced relations.

We are in hearty sympathy with the effort of the Government to have only the English language taught in the schools to the Indians. It has been the policy of this Board from its very first effort among them, and, in fact, also among all foreign-speaking people in our land. We believe it is the way to Americanize them as well as to Christianize them, and consequently the way of safety to our nation.

WISCONSIN.

Rev. A. W. Williams has been working among the Stockbridge Indians in Wisconsin. This tribe has been without a minister since the death of Mr. Slingerland. We have had difficulty in getting the right man for this work, but believe that in Mr. Williams we have found him. Pray for him.

DAKOTA.

The Good Will Mission at Sisseton Agency, Dak., is better supplied than ever before with buildings and workers. A new building for school-room and boys' dormitory is sadly needed. There are 120 pupils, and for want of room many are turned away. Who will help erect this much-needed building? Mr. W. K. Morris is the efficient superintendent, with Mrs. Morris and the Misses White, Patterson, Coe, and Rockwell, Mr. and Mrs. Smith, and Mr. and Mrs. Buck as helpers.

The eight churches among the Sioux are under the general supervision of Rev. M. N. Adams. There is a native membership of 521. They are served by six native ministers, viz: Revs. J. B. Renville, D. Renville, L. Mazakinyanna, D. Graycloud, I. Renville, and C. R. Crawford. Rev. W. O. Rogers serves the Wood Lake Church. The Sissetons have had their lands allotted to them, and only await the Government patents to make them citizens.

INDIAN TERRITORY.

There has been more advance in this Territory than in any other portion of our Indian work; in fact, there is no better or more hopeful mission field anywhere than is presented here. The number of missions is simply limited by the number of workers we can obtain and the necessary means to sustain them.

Among the Cherokees we have 433 church members and 255 scholars in the schools.

Vinita is still served by Rev. W. T. King. Rev. W. L. Miller is preaching at Tahlequah and stations. The school at the latter place is doing exceedingly good work. There are about 80 pupils, of which 30 are boarding scholars. The Misses Morrison, Guernsey, and Loeb are the teachers.

Rev. A. G. Evans has charge at Park Hill and Fourteen Mile Creek, while the Misses Mathes and Caleb have about 60 scholars in the school at Park Hill. Rev. L. Dobson preaches at Childers Station.

Rev. W. H. Reid has the church at Caddo. Mr. and Mrs. W. L. Squier, Miss Reid and Miss Orr have, in addition to the day scholars, about 35 pupils in the boarding-school at Old Dwight. New buildings have been erected and the old ones repaired, and we expect to see the old mission field soon in excellent running order, doing good work.

Rev. A. N. Chamberlain preaches at Pheasant Hill and to the full-blooded Cherokees. Miss Ada Bodine has a school of 30 pupils in the church building at Pheasant Hill. Rev. D. N. Allen preaches at Fort Gibson, Tegalea and stations, while his brother, J. F. Allen, teaches and preaches at Canadaville. Rev. A. D. Jacks preaches at Coody's Bluff, Claremore, and Owolah, and Rev. Joseph Smallwood, a native preacher, at Barren Fork and neighborhood.

Among the Creeks or Muscogees our work has been more largely increased than in any other tribe. At Muscogee an additional cottage has been built, which is said to be one of the most beautiful homes in the Territory. Thirty-five boarding pupils are cared for by Miss Alice Robertson, Miss Grace Robertson, Miss Willey, and two assistants. Dr. Williams is supplying the church. Improvements have been made at Nuyaka, where there are 80 pupils. It is a model school in good work in all departments and in results. Quite a number have become Christians during the year. Prof. F. B. Wells and his noble band of helpers deserve great praise for their faithfulness and efficiency. Rev. T. W. Perryman is the pastor of Nuyaka and Okmulgee.

Tulsa is under the care of Rev. R. M. Loughridge, D. D. The school has 61 scholars and 3 teachers. There has been steady progress.

The transfer of the Wealaka and Wewoka mission to this board by the general assembly gives us 100 pupils at the former and 63 at the latter place, and quite a number of ministers and teachers. The Wealaka school is at present undergoing repairs at a cost of \$11,000. Wewoka is under the care of Rev. J. R. Ramsey and five assistants. Rev. J. N. Diamant preaches at Wewoka and vicinity. The native ministers

are G. Johnson, J. K. Hacho, D. Fife, J. H. Land, P. Fife, and E. P. Robinson, who supply Kowasate Town, White House, Achena, Kowetah Chapel, North Fork, and other stations. There are 357 church members and 339 pupils among the Creeks.

The work among the Choctaws has grown from five to thirteen schools during the year. Wheelock boarding-school for girls, under the care of W. B. Robe, superintendent, and four assistants, has more than maintained its good reputation. Several pupils have been brought to Christ. The new Spencer Boarding and Industrial School, under the care of Prof. Alfred Docking, with eight teachers and helpers and 100 pupils, was one of the schools formerly under the foreign board, now taken under the care of our board in accordance with their action transferring all the work in the Indian Territory. McAlester has outgrown its quarters, and reports 140 day pupils. Mr. E. H. Doyle has proved himself a wise leader. Atoka, with the Misses Charles as teachers, has a school of 59 pupils. Mrs. and Miss Knight have gathered 66 scholars into the new school at Caddo. The Mary A. Watson Academy at Lehigh has over 200 pupils, while the other schools are flourishing in a similar manner. The ministers at work among the Choctaws and Chickasaws are Revs. J. Edwards, at Wheelock; H. A. Tucker, at Atoka; W. H. McKinney, at Mount Zion, Apeli, and Big Lick; S. R. Keam, at San Bois; J. Dyer, at Mountain Fork and two stations; W. J. A. Wenn, at Lehigh; T. A. Byington, at Bayou; J. Jackson, among the full-bloods; B. J. Woods, at Lenox, Rock Creek, and High Mountain; C. J. Stewart, at Philadelphia; Rev. W. J. Moffatt, at Paul's Valley, Johnsonville, and White Bead Hill; Rev. William Kendrick, at Powell; and Rev. S. V. Fait, at Anadarko. There are 764 church members and 912 pupils. Five or six ministers are needed. May we not expect that number from the theological seminaries?

NEW MEXICO AND ARIZONA.

At Albuquerque the loss by fire of our main building interrupted the work. A new one is just finished at a cost of \$7,000, and new life infused. The school is doing its work well under the care of Dr. Robert Coltman and his faithful helpers. The spiritual results has been cheering.

The day-schools at the pueblos of Isleta, Laguna, Jemez, and Zuni have made progress. The Misses Scott have charge at Isleta, Miss Shields at Laguna, Dr. and Mrs. Voorhees at Jemez, and the Misses De Sette and Pond at Zuni. These schools and teachers have special trials, which call for the prayers of God's people.

The building is finished and the work opened with enthusiasm and hope at Tucson, Ariz. Rev. H. Billman, superintendent, Miss Whitaker, Miss Gibson, and the other helpers are on the ground. The school has 75 boarding pupils. We expect to have 50 more as soon as the additional buildings are ready. Mr. J. H. Willson has opened the school at San Xavier.

Rev. C. H. Cook continues his labors among the Pimas. The results are great, and the outlook very encouraging.

WASHINGTON TERRITORY.

Rev. M. G. Mann and his native assistant, Peter Stanup, labor among the Puyallup, Chehalis, Nisqually, and Squaxon tribes. Over 300 members have been brought into the church, and give good evidence of being faithful and consistent Christians.

ALASKA.

At the first glance it may appear that we are contracting rather than enlarging our borders in Alaska, as we can report but four of our schools now in active operation.

Fort Tongass work is closed for the present. The sudden death of our young Alaskan missionary, Mr. Louis Paul, with that of the Government teacher, Professor Saxman, stopped the work. Mrs. Tillie Paul, with her three fatherless little ones, has been transferred to the Industrial school at Sitka, where, we are told, her patience, submission, and sweet Christian life are a "benediction" to her people, and a powerful example in the school.

Mrs. Saxman returned to her Pennsylvania home, but so impressed has she become with the needs of these people that she has returned to Alaska to give her life to their welfare.

Juneau.—Rev. and Mrs. Eugene S. Willard continue their work at Juneau. This school, though small, is doing much good, and is as a bright light in the midst of great darkness.

Juneau is a typical western mining town, with all its vices, set down in the midst of a native heathen population. We still need funds for building purposes here. We commend these workers to your sympathy and prayers. Meanwhile the station at Chilcat, where Mr. and Mrs. Willard formerly labored, is cared for by Dr. White, a Presbyterian elder, who receives his salary from the United States Government.

Hoonah.—Rev. and Mrs. J. W. McFarland still labor at this isolated station, and report a large school and attentive audiences.

Howcan (Hydah Mission).—Although the day-school has passed from our hands into the care of the Government, we still report our mission-school work, with Mrs. McFarland and Mrs. Gould, sisters, in charge.

Mr. and Mrs. J. L. Gould, with Miss C. Gould, have long been known to us as the missionaries at Hydah, while Mrs. A. R. McFarland, the pioneer in all this work under Dr. Jackson, first established at Fort Wrangell, then removed with our mission-school work to Sitka, is now in charge of the girls' home at Howcan. More money is needed to finish the buildings.

Sitka.—Here, at the most important town in Alaska, is established our largest and most important school—a training-school in process of satisfactory development. It is growing in every direction—more pupils, more industries taught, more buildings erected, more funds demanded. Much remains to be done. Do not overlook these needs.

The new departure in our work became an immediate necessity here, and a hospital was started last summer.

A thank offering of \$1,000 began the work, and one ward of the hospital is now finished. This ward for girls contains but twelve beds. Another for boys is needed at once. Dr. Henning is the physician in charge.

We report with gratitude a school numbering over 160 pupils, an earnest band of Christian workers, and the great blessing continually granted us in the conversion of souls at Sitka. Every communion season brings new members into the church on profession of faith. One hundred and thirteen were added to the church last year.

Professor Kelly is superintendent of our school and hospital work. Under his direction are ten commissioned workers consecrated to the Lord's work, serving Him faithfully.

By act of the last Congress the amount of money for education in Alaska was reduced so much that we are compelled to request more liberal gifts from our friends this year.

Rev. Allen Mackay is at Fort Wrangell, where a church of 54 members is reported, some of whom are bright examples of the power of Christian faith.

One hundred miles south of Fort Wrangell is Port Chester, the place where the new Metlakatla is located. Mr. William Duncan for many years labored among the natives in the Tsimshyan peninsula within the domain of British Columbia, and succeeded in building up a most marvelously successful mission. Troubles regarding the titles of land and religious liberty compelled them to transfer the mission to the United States. New buildings are now being erected, and the expectation is that soon the whole work will be completed and in better condition than ever before. This colony, while not one of our missions, is a wonderful addition to the religious work of Alaska.

The summary below shows decided progress and great encouragement in the work among the Indians. Never was there a more auspicious time to push our work among the Indians. The President is deeply interested in it. Congress was never more favorable; the church, in all its denominations, is on the alert to save and civilize the Indian. The thing most needed now is more money for school buildings and appliances.

"There is a tide in the affairs of men." This seems to be the flood-tide with these people. When everything else is so favorable let our churches promptly come forward to uplift and save them.

SUMMARY.

Ministers, churches, etc.	1886.	1887.	1888.
Ministers:			
Natives	8	17	25
All other	30	31	38
Total	38	48	63
Churches	48	59	68
Church members	2,001	2,306	2,863
Teachers	63	95	115
Schools	20	27	29
Scholars	1,134	1,730	2,441

Board of foreign missions among the Indians.

THE SENECA.

During the last year the Seneca Mission has been more or less disturbed by the public discussions in regard to the general condition of the people as set forth in the official reports of the commissioner of Indian education for the State of New York. Some of these reports have been so discouraging as to affect the minds of many, but they have been combated more or less successfully by counter statements by Rev. M. F. Trippe, who for a number of years has lived and labored among the Indians, and who protests against the representations which have been made of the people as a whole.

The year, according to the report which Mr. Trippe has rendered, has been one of considerable spiritual success, and the evidences which he gives are abundant that among the Christian Indians there is much of order and noble aspiration as well as Christian hope.

In November last Mr. Trippe held special meetings at Jamesontown, on the Alleghany Reservation. Delegates from the various mission stations met together for a week's visitation among the people, with prayer and preaching services. At the close of the services seven were added to the church. The good work, however, continued, and many others have since acknowledged Christ. In connection with this awakening several temperance meetings were held, and over 75 Indians signed the pledge. As an evidence of the sincerity and earnestness of these native Christians, they have secured a lot and have contributed over \$100 towards the building of a church, besides drawing stone for a foundation. The great infelicity and obstruction in the case of the Alleghany Indians is that their reservation is 40 miles in length and only 1 mile in width. Co-operation in any line of Christian work is thus rendered difficult.

At Oldtown there has also been considerable interest. Crowded religious services have been held and twenty persons have been added to the church, among whom are some of the best of the Indian people. A teacher in one of the State schools has taken a deep interest in the work and has organized a Sabbath-school. In all forty-one have been received into the church on this reservation since November, among them one man who has developed promising talent as an assistant.

Mention is made incidentally in Mr. Trippe's report of the good work accomplished at the Friends' school near Oldtown, where both sexes are fitted for Christian usefulness in various spheres.

The people on the Alleghany Reservation have not felt the pressure which has been experienced by the Cattaraugus Indians with respect to the division of their lands.

Mr. Trippe's report states that land in severalty has been tried on the Cornplanter Reservation for ten years or more, but it does not seem to produce any greater prosperity than land in common. The people are no more industrious and are no more inclined to make improvements upon their land than those who reside on the other reservations. Indeed, it is thought that the division has rather wrought evil than good, as it has afforded a temptation for the more fortunate Indians to absorb the possessions of their less thrifty neighbors.

As a result of the religious interest both now and in the past, the report states that only six or seven adult Indians remain out of the church in a community of about one hundred. The whole population is Christian, and by their own efforts these people have repainted their church edifice, and seem disposed to help themselves in every way.

The Tonawanda church has also received eight accessions. The weekly prayer-meeting and the Sabbath-school are conducted by the Indians. By their own effort they have erected a number of substantial horse-sheds connected with the church. The report says: "The Tonawanda Indians need our sympathy and help; they strive to help themselves; they are not given to grumbling; they are obedient to the counsels of the missionary, and defer to his views of their good. They appeal for better schools and are earnest to secure the same education and civilization as the whites. There are a number of good and beautiful homes on this reservation, wherein the graces and amenities of a Christian civilization are practiced."

"The continued agitation of the question of land in severalty and citizenship tend to harass the Indians and check the progress of mission work. It disquiets their minds and casts over them a cloud of suspicion and uncertainty. They can not understand why misrepresentation should be made the ground for legislative investigation and a pretext for the violation of solemn treaties."

The Cattaraugus Reservation.—The work on the Cattaraugus Reservation has been, during the latter part of the past year, under the care of the veteran missionary, Rev. William Hall, who has performed much labor in visiting from house to house, teaching the people and praying with them in their homes.

Sabbath services have been regularly maintained, the congregation being supple

mented by about seventy-five persons from the Thomas Orphan Asylum, including Mr. and Mrs. Van Valkenburgh, who are in charge of that excellent institution. At the close of the morning services the congregation has regularly resolved itself into a Sabbath-school, which has numbered about one hundred and forty. Mr. Hall reports that he holds religious services almost daily with about one hundred pupils in the asylum, and during the year he has preached or given instruction in ninety private homes and in ten school-houses, in some of them several times. Thus he has reached a large proportion of the people on the reservation. On Sabbath evenings he has held prayer-meetings at the asylum with about forty boys. The services at the asylum seem to have been blessed to the conversion of the lady in charge of the boys' school, and twenty of the youth of both sexes who have united with the church.

The girls' school, under the care of Miss Olivia P. Ball (now Mrs. Bailey), has proved a blessing to the youth of her sex, though the number enrolled has not been large. She has been able to exert a most salutary influence upon her pupils in every way, and her presence on the reservation, her visits among the homes, and her Sunday-school work in the little community known as Pine Woods, have been greatly blessed.

Grateful mention should be made of the zeal and interest felt by the Christian women of Buffalo in this enterprise. The mission-house occupied by Mrs. Bailey has been repaired and furnished largely by their effort, and the general sympathy which has been expressed by the people of Buffalo of both sexes for the work among the Indians of this reservation has undoubtedly given new hope and courage to these poor and unsettled people.

THE CHIPPEWAS.

A diminished force has been employed in the Chippewa Mission in Wisconsin. The only male missionary employed is Rev. S. G. Wright, stationed at Round Lake, and having charge of three stations—Round Lake, Lac Cour d'Oreilles, and Puhquauh-wong, situated 8 and 11 miles apart.

Educational work on the reservation, except so far as it is maintained by Roman Catholics, has been given up, with the exception of the bright and purely mission school under the care of the Misses Susie and Cornelia Dougherty.

In regard to learning English, Miss S. Dougherty says: "The children are making very commendable progress in their studies and we have been surprised at their so readily learning English. Many of them who knew no English when we came here are now able to talk very well, comprehend nearly all they read, and can write a very fair letter."

The labors of all our missionaries to the Chippewas have been carried on under peculiar privations. The great isolation of these worthy Christian ladies, and the patience and cheerfulness with which they have borne this and other privations attending their work, entitle them to the prayer and sympathy and love of all who are interested in the blessed work which they are carrying on.

THE DAKOTA MISSION.

Yankton Agency.—The tone of Rev. John P. Williamson's report concerning the work among the Indians at and around Yankton Agency is one of the greatest thankfulness. He writes: "The Lord has graciously visited us with the Holy Spirit and brought many souls to their Saviour the past year. This good influence has been felt among the Indians of Yankton Agency and of our outpost at White River, at the Brule Agency, 100 miles up the river [the Missouri]. To the churches among the Dakota Indians there have been added 63 on profession of their faith, while 21 others have professed Christ at White River. As a result we have organized a third church among the Yanktons called Cedar church. It is located near White Swan, 15 miles above Yankton Agency. We have also been able to organize a church among the Lower Brule Indians called White River church, the first organization among the Lower Brules. Of the 34 members now reported there, 11 made profession of their faith last year. This makes five churches in my district, with a membership of 355.

"Owing to the increased interest, all our places of worship at Yankton Agency, and also Lower Brule, have become too strait for us. By carrying in seats Yankton Agency church will be made to answer for a time. Hill church, however, is entirely inadequate. The people are raising funds to put on an addition to their house. They will need \$100 or \$200 help, which we trust the Lord will open the heart of some able servant of His to give as an extra donation. The log cabin in which the new church at Cedar worship can not be called a church, and they too have commenced raising funds to build them a house. Our Lower Brule people have no chapel at all, but worship in one of their own dwellings where many of them have to listen to the word through the windows. This is an important field and we must have good permanent buildings as soon as the location is settled. We should have both a church and a dwelling for the minister or teacher. The Indians will raise what they can toward

the church. Some of the other Indian churches will take up contributions for them, but to build such a house as they should have will take a good round sum besides. Our teacher there should also have a dwelling-house.

"As regards our school work we now have 120 pupils in three day schools, and are sending 28 pupils to the Congregational training-school at Santee Agency."

Pine Ridge.—This field is a large one. Five thousand Indians are here. There are eight camps among the Sioux and one Cheyenne camp of 500 souls tributary to Pine Ridge Agency.

Rev. C. G. Sterling's work has been interrupted somewhat since last December, owing to the feeble health of Mrs. Sterling, which necessitated their return for a time to his former home at Madison, Wis. A large amount of work, however, has been done during the year.

Eight adults have been baptized and received as communicants on profession of their faith. Others still have been applied, but have been asked to wait for further instruction. Six children presented by Christian parents have been baptized. The sewing-school, also, has had a manifestly good influence on the girls. The day school for young men has given them a fair start toward reading the Dakota Bible. These young men, from twenty to thirty years of age, studied with marked application. Mr. Sterling's native helper, Mr. John Flute, has passed from the position of candidate to that of licentiate. Mr. Sterling says of him, "He is a genuine student and a successful preacher; in a marked degree a zealous and efficient worker. His wife is also a real help to him in his work."

"The general interest in our services is very gratifying. The attendance at the village school is good when the people are here. The interest at some of the distant camps is particularly noticeable. We are warmly invited to come and are eagerly watched for for days before our arrival; are greeted by a goodly congregation and listened to attentively."

Mr. Sterling calls attention to the fact that among the nine camps of five thousand people tributary to the Pine Ridge Agency there are but two small church buildings. He writes: "Any of the camps would welcome a church building. A number are calling for them, earnestly calling for them, and two are especially urgent that the Presbyterian Church may build chapels among them. We must have buildings at several of the camps as well as at the village. We must have, also, as soon as possible, three more native preachers stationed at the village and the camps. Then we should have further helpers to aid in the further instruction of these people in the Bible. There will be a great work for years to come, even when all have heard the Gospel, to instruct and build up in the faith those who are now so ignorant. If the board could see its way clear to add some secular instruction, a great work could be done by an industrial boarding-school, in the education it would furnish and the general helpful influence of a much-needed Christian home."

"The time for the Presbyterian Church to take earnest hold of this field is unquestionably just now. I believe our Lord Jesus Christ will be highly honored if we enter into the harvest-field just here."

OMAHA MISSION.

The missionaries among the Omahas are the same as last year, and their work very much the same. Mr. Hamilton made several visits to the boarding-school at the old station, and Mr. Copley reports his visits regularly there every Sabbath, both the brethren conducting religious services at this place. Seven new communicants were added to the church on examination, and two members were received by letter, making the number seventy-two. The members received by certificates are a medical gentleman and his wife, connected as missionaries with the Women's National Indian Association. Their coming to work for the Omahas is cordially welcomed by our missionaries. They will occupy a separate station on the reserve, and their being there will strengthen the efforts in progress for the conversion and civilization of these Indians.

Besides their visits at the mission-school station, Messrs. Hamilton and Copley made many visits among the Omahas at their homes and at their times of social and other meetings—using such occasions for what may be called conversational preaching. Mr. Hamilton refers to the kind and respectful attention always paid to his instruction on these visits. But the want of deep and earnest interest in the means of grace among most of these Indians has still to be greatly deplored.

The boarding-school for girls reported 44 scholars in March. The highest number during the year was 52. In connection with Mrs. Wade, her predecessor for counsel, Miss Barnes, the superintendent, writes: "The number of scholars is less than it was at this time last year. A number have been removed to training-schools [at Hampton and elsewhere], and two have died. I think there is a growing interest on the part of some parents in favor of education, especially among the members of the lower

band. During the year three of the girls united with the mission church." Miss Woodin continues to render good aid to the superintendent in her duties.

The board regrets to refer to the large expense of this mission last year, as stated in the financial report. This was owing partly to the cost of repairs on the boarding-school building which it was thought at the station could not be longer deferred, and partly to the delay of the Indian Bureau in the payment, under contract, toward the support of the scholars per capita. This payment, it is expected, will yet be made; but in the mean time the deficiency had to be supplied from the general funds of the board.

It is also a matter of regret, and of serious inconvenience, that the Indian Bureau has not been able to take action in allotment of lands to the mission under the law of Indian severalty lands. Application was made to the Commissioner of Indian Affairs on this subject, by letter, in July. Plans for the larger work of the mission have had to remain, therefore, in abeyance. It is still hoped that early action may be taken in this matter at Washington.

WINNEBAGO MISSION.

Hardly any peaceful Indians appear to be more indifferent to all religious instruction than the Winnebagoes. They are often absent from their poor homes, addicted to card playing, and many of them to vicious ways. They receive special attention from a Roman priest and some of the Government employés, though with but little apparent result. To the missionary of our church they are respectful, but show little disposition to follow his counsels. This may be owing in part to their unsettled condition. Now that their lands have been allotted to them in severalty, there may be a change for the better. In his work for them since 1881, our excellent missionary, the Rev. S. N. D. Martin, formerly of the Ningpo Mission in China, has performed much faithful labor. He writes of the last year as follows:

"The work during the year has continued much the same as before. The Gospel has been carried to the people at their homes, and some have attended the public services. A number have professed faith and been baptized; with one exception all have lived consistently. The fact that they could not be regularly assembled in one place for instruction and worship has prevented much spiritual progress. No special interest in the Gospel appears among the people. They listen respectfully, often stolidly, to the message, but remain attached to their old ways, and disinclined to exchange them for the doctrines and practical precepts of Christ.

"The number of adult believers is 20, of whom 9 have been admitted to profession during the year. Regular organization of the church has hitherto been postponed in hope that better material for office bearers would be developed. We may hope that by God's blessing on His own truth, and the means of His own appointment, more year by year will receive the word with faith, and be made wise unto salvation."

THE SAC AND FOX OR MUSQUAKIE MISSION.

The general circumstances of this very interesting mission were stated at some length in the annual report of last year, to which reference is here again made. It is indeed a mission of exceptional interest, though the smallest on the board's list; it is one that owes its existence to the Christian women of our church in Iowa; it is also one that is, and for the present must be, conducted on lines of proceeding not elsewhere adopted.

Mr. Crozier's letter of March 21 can not be read without making a very favorable impression: "These Indians are spoken of in the records of the Indian Department at Washington and by our foreign board's annual report as the Sac and Fox Indians. These Indians, so far as tribal identity is concerned, were not, I think, Sacs and Foxes, but more properly a remnant of the Foxes. About the middle of the eighteenth century the numbers of both the Sac and Fox tribes had been greatly reduced by war and other causes, and for mutual strength and defense they became consolidated practically as one tribe. After the Black Hawk war, when further resistance to the United States became useless, the two tribes gradually drifted asunder, the Sacs remaining in the Indian Territory and the Foxes returning to Iowa, and by an act of the legislature, in 1846, they were granted permission to remain in the State. About 1,300 acres of land were bought [with their own funds, saved from their annuities] on both sides of the Iowa River, just west of Tama City. These Indians were called Separatists or deserters; in Indian lingo, Musquakies. And here they have continued for over forty years, doggedly and stubbornly intrenched in their old Indian and pagan habits of dress, manners, and life. They remain on their lands here from April to October or November, when many of them wander away to and in their old haunts along the rivers, for the purpose of hunting and trapping, and for forage for their ponies in the stalk-fields of such of the farmers as, for a small consideration or for nothing, will allow them.

"The question you and your board will mainly desire to know is, What progress is the mission making among them? To that question I will reply: That when it was resolved two years ago to have the mission headquarters out in the Government building on their lauds, our Iowa Woman's Synodical Society, which has the matter in charge, resolved to obtain an assistant for Miss Skea, and Miss Martha A. Shepard, who had had good experience and success in this work at the Santee Agency and elsewhere, was engaged for this work and associated with Miss Skea. But the jealousy of the Indians construed every attempt to improve the building and put up necessary outbuildings as an invasion of their rights, and they could not be persuaded to come as freely to the Government building as they came to the mission rooms in Tama. So that plan was abandoned and the old rooms were engaged again, and the mission headquarters re-established in Tama. Again the Indians began to come freely to these rooms, and the work began to assume a more hopeful aspect.

"It is certainly a slow work; but when I contrast their attention and progress with that of multitudes of white people who despise and spurn the Gospel, and never enter the sanctuary, or only do it to find materials for cavil, I can say that it illustrates the words of Scripture, Romans iii, 22: 'For there is no difference.' These poor people are an impenitent Lazarus laid at the door and in the midst of a great State of professedly Christian people, and there is nothing left for us but to go on and maintain this mission as best we can, and add to the force as the needs of the work may seem to demand. I have not a doubt but that if these people were 1,000 miles away from the influence of godless and mean whites better results could be attained. I have invited such of these people as can understand our tongue to come to church and Sabbath-school, and they often promise. But such is the tenacity with which they cling to old Indian customs that even those who would be disposed to come fear being ostracised. I find myself becoming more and more interested in this people, and hopeful that good results may be manifested by and by."

NEZ PERCÉ MISSION.

During the year the Presbytery of Idaho appointed a committee of three to have in special charge the Indian work of the Nez Percé mission, with the expectation that thus the native force of ministers would in time be prepared to perform the actual work of overlooking the churches. But owing to peculiar circumstances it was thought best, both by the presbytery and by the board, that the services of Rev. George L. Deffenbaugh should be continued till April 1, 1888, and during the year he has faithfully attended to the work of his charge.

Three of the native preachers connected with the mission were installed during the year as pastors over churches, namely: Rev. James Hayes at Umatilla station, Rev. William Wheeler at North Fork, and Rev. Robert Williams as pastor of the Kamiah church. Rev. Peter Lindsley was elected pastor of the church at Lapwai, but declined the call. Rev. Archie B. Lawyer has for most of the year supplied that pulpit. Rev. James Hines was assigned by the presbytery as the supply of the Deep Creek church. Rev. Enoch Pond was placed in charge of the Wellpinit church for the period of two years. Revs. A. B. Lawyer and Silas Whitman were appointed to visit the Crows and other Indian tribes in Montana, with a view to the inauguration of mission work among those Indians, who up to the present date have been strangely neglected by the different missionary boards and societies.

Miss Kate McBeth has continued her work among the women of the Lapwai station. Her general influence in the whole community is increased by her knowledge of the language.

No real progress has been made during the year in the attempts to secure the establishment of a boarding-school on the Umatilla Reservation. For the last two years the board has held itself ready to enter upon that work as soon as any kind of concessions could be secured from the Government with respect to land. During the year a special Government commissioner on visiting the reservation for the purpose of securing the consent of the Indians to an allotment of land in severalty, and also with a view to examining the condition of the Roman Catholic school existing on the reservation, found such defects and faults in the school that the policy was adopted of abandoning all missionary schools whatever, and of establishing one boarding-school only under the auspices of the Government. Meanwhile, the Synod of Columbia has taken steps toward securing from the Government proper grants of land looking toward the establishment of an institution for higher Indian education.

The year has not been one of great spiritual results in the mission. Apathy and coldness have characterized most of the churches, and some of them, as, for example, the church at Lapwai, have rather declined than gained in membership. But Miss Sue McBeth in her report notes one exception. She says: "The interest in the Kamiah church still continues. Last fall the session of the church decided that because of the little ones and the old people in the community at Lakahs, 6 miles from Kamiah, the Lakahs outstation should be ministered to separately during the inclement

weather and bad roads of winter. Robert Williams, the two licentiates, and Caleb McAtee (another of my pupils who hopes to go before presbytery soon as a candidate for the ministry) have been supplying Lakahs by turn. At the holidays the Lakahs people and the whole Kamiah church assembled at Kamiah, where they had preaching services for more than a week, the Lord's Supper on Sabbath (Christmas), and such a time of refreshing from the Lord as they have not had for years—Christians revived, backsliders restored, those who were in danger of being led astray brought back into the fold. Ten were added to the church at that time, several of them from among the heathen of Joseph's band, causing much rejoicing. Another of the wildest looking of Joseph's heathen has since professed faith in Christ and been received into the church, making in all eleven added to the church, while the whole church is quickened and strengthened. Help us to thank Him who has so helped and encouraged his people."

CHOCTAW MISSION.

Spencer Academy.—The annual report of 1886 mentioned the termination by the Choctaw trustees of their contract with the board for the support in part of their chief school for boys, long known as Spencer Academy. This ended the board's connection with the Choctaws. The trustees were favored in obtaining the consent of the Rev. H. R. Schermerhorn to be their superintendent; but after about a year's trial they applied to the board to take the charge again of the academy, on the same conditions as before.

The academy was then conducted as a mission-school, as in former years. Everything went on satisfactorily until a severe epidemic attacked the school. It caused not only a suspension of studies, but the return of some of the scholars to their homes, severe illness of many others, and the death of no less than eight of the pupils. It was a time of great anxiety and wearing care to the superintendent and his wife.

As for the church and mission, so many years partly under the care of the board, the time seems to have come for the board's withdrawal from this field, though with no loss of good-will and sympathy for the Choctaw people. Accordingly the required notice of the termination of the contract has been sent to the trustees of the academy.

Statistics.

Ordained missionaries.....	12
Ordained natives	13
Native licentiates	4
Female missionary teachers	22
Native teachers and helpers	11
Churches	18
Communicants.....	1,640
Added during the year.....	250
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Boys in boarding-schools	12
Girls in boarding-schools.....	60
Boys in day schools.....	92
Girls in day schools.....	103
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Total number of pupils.....	267
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Pupils in Sunday-schools.....	475
Contributions	\$1,502

PRESBYTERIAN CHURCH SOUTH.

INDIAN MISSION (BEGUN 1861).

The work of this mission should engage at this time the serious attention of the church. The character of the population in the Indian Territory is rapidly changing. From the adjoining States many white people are now pouring in, and the immigrants, while they have not the rights of citizenship in the Territory, are permitted, by the payment of an annual poll-tax of \$5, to settle. They open farms for the landholders, and these farms are becoming more and more a source of support to the Indians. These white settlers as a class are far from being of a high moral character, and greatly need the Gospel. As a result of this state of things, our missionaries find their attention necessarily turned away in some measure from the work among the full-blood Indians and given to the whites. Mr. Read and Mr. Wright, at the ear-

nest request of some of these white communities, held meetings among them and a considerable number of people professed their faith in Christ." Mr. Wright says of these meetings: "The Lord was with us and the Spirit's presence was marked in most places, especially on Red River at the mouth of the Washita. This place has the worst of reputations, and murder, drunkenness, and other crimes abounded. Preaching was rare, and the people were demoralized. At our services there were, as we hope, several conversions, and at times it would seem that the people were melted by the Spirit's power." These facts indicate the increased need of Christian laborers in the Territory, and the letters of our missionaries show that but for the view of far more appalling destitution in heathen lands they would earnestly call upon the church to send more missionaries to this field.

Mr. Read, since he gave up the principal stations of the Wahpanucka Church to our Indian helper the Rev. Jones Wolfe, has directed a large part of his work to preaching among the youth of the national boarding academies. In this he has been encouraged by the marked interest in the study of the Scriptures shown, not only by scholars, but also by superintendents and teachers. He writes that in some of these schools there is morning and evening worship, as well as Sabbath-school instruction, and an especial service of song is held on the Sabbath. When it is remembered that at the beginning of this work in 1881 the young people gathered in these schools were almost entirely without religious instruction, it will be seen that good progress has been made.

From these schools Mr. Read states there are frequent accessions to the several evangelical churches; but as the ministry and members of some other denominations in the field are more numerous than our own, only a small proportion of the converts are added to the churches of our mission. Mr. Read remarks upon this point: "While I rejoice that Christ is preached and many believe and are saved, still I feel it to be a peculiar trial that the fruits of my extended labors should hardly appear at all, certainly not in any statistical showing that I can make. I may say, however, that my efforts to reach the neglected youth have helped to stir up others, principals, teachers, and even preachers of other churches to give more attention to the spiritual interest of the scholars. Even high national officials, and among them some who opposed the work at the first, are now willing to admit its importance—indeed, its very necessity, as the hope of their nation. I deem it highly important that this good work be carried on to a point beyond anything hitherto accomplished.

The practical question here presents itself, What can be done to increase the number of Christian workers in this field? The reply which Mr. Read makes to this practical question should arrest the attention of the church. "Every neighborhood school," he says, "throughout the Territory ought to have a Christian teacher full of the true missionary spirit. Men coming here to teach would have to suffer many privations, but they would receive fair compensation. The Methodist Episcopal Church South, the Baptists, and the Presbyterian Church in the United States of America are all sending out teachers to enter many of these fields, and at but little expense, as the teachers' salaries are paid out of the school funds of the several nations. I doubt not that the members of our mission here could place several Christian teachers in schools where such teachers would be highly valued, and their work a truly missionary work, with no other expense than that of sending them to the field. This whole country is on the eve of a great crisis, religious as well as political. If our church is to have any considerable part in molding its future, or to have any important place in this Territory, every available agency should now be employed to establish thoroughly, if not enlarge, our work." It is earnestly to be hoped that devoted, self-denying men will be found to take advantage of the openings now presented in the Indian schools, that they may engage in mission work among the Indians. Shall not Protestant Christians show as much zeal and fortitude in such labor as can be found among the priests of Rome?

Religions services have been held at the various stations of the mission during the year, as usual. At all the principal stations a series of sacramental meetings, each lasting two days, is observed. These meetings are generally well attended, and God's people are refreshed and strengthened. During the midsummer and until the middle of October, besides the regular monthly services, a series of camp-meetings is held, not only at the principal stations, but also at some out-of-the-way places where the Gospel is seldom heard. During the winter the missionaries are obliged to confine their labors to the stations near at hand. The open prairie country and fierce, cold winds, the scattered population, the want in some places of comfortable houses of worship, the almost impassable condition of the roads, and the prevalence of sickness, especially pneumonia, among the Indians, combine to prevent extended work.

The missionaries and the native ministers preach regularly at a number of stations. Mr. Wright says of his own work among the stations: "Wherever I have preached there seems to have been a deep feeling. The people were most attentive, and we all felt the power of God. This feeling is general. No doubt God's people are awakening, and I have never witnessed such a display of the Spirit in melting the hearts of

Christians and bringing them together as occurred at the meeting of Presbytery at Good Land. People who before were content without the Gospel are now asking for it. Backsliders have been restored. The people are willing to contribute. The Lord is evidently with us to bless." He adds a word of commendation of the Indian elders. "They hold meetings," he says, "in their respective churches when the missionary can not be present. They pray, they sing, they explain the scriptures, they visit the sick, they comfort the dying, and all without pay."

In the orphan school, under the care of Mr. Lloyd, the health of the pupils during the year has been remarkably good. The boys, however, have been exposed to unusual temptations, owing largely to the sale of intoxicating drink in the neighborhood. It was found necessary to expel one of the boys; but at the close of the year Mr. Lloyd thought that the outlook of the school was flattering. In the churches under Mr. Lloyd's care the work has been hindered by the presence of greater evils even than those which invaded the school. Theft, murder, and drunkenness are the great sources of trouble. "We greatly need the prayers of God's people," says this faithful missionary, "and we trust that much earnest prayer will be offered for this work." It is to be added that in the work of the mission important use has been made of the printed page, valuable contributions of books, tracts, etc., having been made by our own executive committee of publication, the American Bible Society, and the American Sunday-school Union. A serious drawback, however, exists in the want of religious books and papers in the language of the people, for the use of many who can not speak or read English.

Near the close of the ecclesiastical year a sorrow fell on the mission in the death of the Rev. J. C. Kennedy, who, after a brief illness of three days, entered into rest on Sunday, March 18. Mr. Kennedy had labored nearly ten years as a missionary among the Indians, and was fifty-four years old at the time of his death. In one of his last letters, in speaking of a work involving special hardship in which he expected to engage, he wrote to one of his missionary brethren, "I belong to the Master, and His will shall be mine." In the presence of this Master he now rests. Efforts have been made for the appointment of another missionary to take his place, but so far they have not been successful.

AMERICAN UNITARIAN ASSOCIATION.

THE MONTANA INDUSTRIAL SCHOOL FOR CROW INDIANS.

The Montana Industrial School is the only organized Indian mission work of our Unitarian denomination. It begins the new year well equipped for its good work. "Ramona Ranch," containing 200 acres of well-selected land, granted by the Secretary of the Interior for its use, has all been inclosed with a substantial wire fence, and fairly well supplied with implements, stock, etc. During the last summer \$1,000 were raised by contributions to build and equip a workshop which was needed to carry out the object of the school as well as to meet the requirements of our contract with the Indian Bureau, under which the Government pays to the American Unitarian Association \$108 annually for every pupil of school age who is fed, clothed, instructed, and cared for at the school.

This workshop is now completed, a competent mechanic placed in charge, and the blacksmith shop has already proved a great convenience to the traveling public as well as an advantage to the school.

"Ramona Ranch" is located 7 miles from Custer Station, Northern Pacific Railroad, on the mail-stage route to Fort Custer, 30 miles, and the Crow Agency, 40 miles distant, over which there is much travel and heavy teaming. The attendance is not yet as large as is desired, there being but twenty-two pupils enrolled, while fifty can be cared for. But the school is steadily, though slowly, gaining the confidence of the Crows, many of whom, however, still look upon it (as they have heretofore had reason to look upon all other enterprises of the white man) as some kind of a scheme for making money out of them.

With the exception of the visits of the Catholic priests, no missionary work had been done for the Crow Indians till our school was opened, and they are naturally slow to believe that any such enterprise would be established among them simply for their benefit. There are many indications, however, that they are beginning to realize both the value and the necessity of education for their children, and that the future success of the Montana school will depend upon the measure of its support by the churches, societies, and individuals of our faith.

The location of the school was decided upon in July, 1886, after a personal inspection of the ground by Rev. Henry F. Bond, the present superintendent. The Crow Reservation had previously been recommended by Capt. Henry Romeyn and Lieut. G. Le Roy Brown, U. S. Army, both of whom had been instructors at Hampton Institute and were familiar with the various Indian tribes and their condition.

We were looking for a place where the need was greatest rather than for one where the work was easiest, and we found it here. The school is a light in a dark place, and if heartily sustained by the denomination, with patient waiting for results, will successfully accomplish its beneficent mission. The work of allotting homesteads under the Dawes bill to the Crow Indians is progressing as rapidly as the Government appropriations for the purpose will permit.

When it is accomplished the unassigned land will be thrown open for settlement by whites, and soon occupied. The present population of Montana is estimated by Governor Leslie at 140,000, and the annual increase 10,000. A writer in a recent New York paper speaks of "the rapid growth of the Territory in every essential of prosperity as likely to be steady and of a permanent character. Mining is the leading pursuit, and the mineral product is constantly increasing. There is abundant evidence, moreover, of a rapid advance in agriculture and kindred pursuits, and a liberal and intelligent provision for education.

"Aside from mining property, which is not taxed, the assessed valuation of other property has increased nearly 500 per cent. in ten years. During the same period the number of cattle has increased nearly from 220,000 to 1,500,000. Of sheep, from 120,000 to more than 2,000,000. Of horses, from 40,000 to over 200,000. Of acres of land under cultivation, from 265,000 acres to more than 2,000,000. Most of its agricultural development has been within three years. The Territory is especially rich in timber, in marbles, in inexhaustible water supplies, and in great stores of coal." The coal recently discovered, a few miles from the school, improves in quality as they get into it, and Mr. Bond already draws much of his fuel from that source. He writes that he has a range which would support 1,000 head of cattle, but for want of means to purchase a small herd, has to pay large prices for beef, instead of being able not only to furnish beef for the school but to supply customers at a good profit.

The school should be provided with the means to purchase what stock is needed for its economical management. A young, zealous field missionary should be sent out, who will visit the Crows in their villages, learn their language, aid them in their efforts to meet the demands of the new life of civilization on which they are compelled to enter, and secure, as by this personal contact he could easily do, all the pupils that the Montana Industrial School can care for. Such a man can do a grand work for both Indian and white settlers. He can doubtless be found if the money to send him is provided. The multifarious demands of such a school as ours allows the superintendent no time for this important field-work. Mr. Bond, who is admirably qualified for the pioneer work of establishing this school, will soon wish to relinquish it to younger hands. It is essential to the future prosperity of the school that his successor be well qualified, and no training could be better than the experience of this field missionary.

Miss Crosby, the devoted and efficient teacher, is likely, ere long, to be compelled by other duties to resign her position. Who will volunteer to take her place? Mrs. Bond, in a recent letter, says, "Miss C. and I are in danger of over doing. Never in my life have I been so busy, and the demands upon my time are not only continual, but imperative. We need helpers of the right sort very much, and I am always hoping for volunteers from the East. Why are there not young women in plenty, in our Unitarian ranks, with a spirit of adventure, a desire to widen their experience and sphere of usefulness, who would throw themselves into this work, if only for a year or two? The interest is absorbing, the opportunity of seeing Indian life in the tepees (tents) likely to be of short duration, while the discomforts and hardships are not so difficult to bear as our dear friend Mr. Griffin seems to think them." There surely ought to be found among us as much of missionary zeal for a practical Christian work like that of the Montana school, as is found in other denominations. The school, while carried on under the auspices of the American Unitarian Association, depends for its support upon the voluntary contributions of the churches, Sunday-schools, W. A. C., and individuals of our faith. That support should be assured by annual pledges, that the school may be relieved of uncertainty and anxiety.

The Southern and Indian educational work of the American Unitarian Association is in charge of a commission composed of Rev. G. Reynolds, secretary American Unitarian Association, and chairman ex-officio; Mrs. A. Hemenway, Mrs. S. H. Bullard, Mrs. K. G. Wells, Mrs. Richardson of Lowell, and Mr. Thomas Gaffield. To their good management it can confidently be intrusted. The outlays for this school from July, 1886, to January, 1889, have been about \$20,000, of which one-half has been for the current expenses, and half for the cost of the plant, consisting of buildings, fences, roads and bridges, implements, furniture, and live stock. Its necessary annual expenses are estimated as follows: For twenty-five pupils, \$6,040. This includes salaries, provisions, clothing, freight, stationery, and incidentals. Of this amount the Indian Bureau by contract pays \$108 for every pupil of school age of the Crow tribe. For several of our present pupils no allowance is made by Government.

At least \$500 more should be provided for extras, purchase of needed tools, furniture stock, etc. The larger the number of pupils the smaller the pro rata cost, but it is

safe to say that \$5,000 annually should be pledged or raised, above all receipts from Government, for the proper maintenance of this school. There should be no difficulty in raising this sum for the only Indian mission work in which we are engaged.

Nearly twenty years ago, when President Grant decided to place the Indian tribes under the care of the religious bodies of the country, we claimed and were accorded a share in the good work. Other denominations have worked zealously and successfully during all these years in the fulfillment of their pledges, and are now expending over \$250,000 annually in Indian educational work. Shall we, who have but just now entered seriously upon the work, fail to maintain our one Indian mission-school in a manner worthy of our denomination?

E.

PROCEEDINGS OF THE LAKE MOHONK CONFERENCE.

FIRST SESSION.

EDUCATION FOR THE INDIAN.

The sixth annual meeting of the Lake Mohonk Conference began at the Lake Mohonk House, Ulster County, N. Y., on Wednesday, September 26.

The conference was called to order at 10 a. m. by Mr. A. K. Smiley, who gave a warm welcome to all present, and nominated General Clinton B. Fisk as the presiding officer. General Fisk was unanimously elected. Mr. J. W. Davis, Maj. J. C. Kinney, and Mrs. Isabel C. Barrows were elected secretaries.

On motion of Dr. Strieby, it was voted that the chairman should appoint a committee of seven, whose duty it should be to watch the progress of debate and formulate therefrom a platform for the adoption of the conference.

This committee was afterward appointed as follows: Dr. Lyman Abbott, Mrs. D. A. Goddard, Prof. J. B. Thayer, Maj. J. C. Kinney, E. C. Smith, Miss Helen Ludlow, and Judge A. S. Draper.

General Fisk then said that he had expected to give a résumé of Indian affairs during the last twenty years, but illness had prevented him from preparing such a paper. He therefore invited General Whittlesey to give a fifteen-minutes' address on that subject.

General WHITTLESEY. Our American Indians number something like 260,000, probably a somewhat larger number than twenty years ago. Where they are most of you know. In the State of New York there are on the several reservations about five thousand. The Chippeways or Ojibaways, as they were formerly called, are in Michigan; others are along Lake Superior, in the interior of Wisconsin, and upper part of Minnesota. There are large reservations in Dakota, and various tribes up the Missouri—Sissetons, Santees, and others, perhaps 30,000 or 40,000 in all. Along the northern border are the Crows, Gros Ventres, and the Nez Percés; and along the northwestern part of Washington Territory are the Black Feet and Flat Heads. In Oregon there are other tribes; in northern California the Round Valley Indians, and in southern California the Mission Indians. The Utes are now mostly in Utah, only a few remaining in Colorado. In New Mexico and Arizona are the Navajos, the Pimas, and Papagos, and the Apache Indians, of whom we have heard so much. In the Indian Territory are from 70,000 to 75,000 Indians of various tribes.

The Indians of this country are pretty nearly where they were twenty years ago, with the exception of some removals, as the Poncas from Dakota to the Indian Territory, and the Utes into Utah, and we hope that they will continue to remain where they are for a long time to come.

It is just about twenty years since General Grant inaugurated what has been called the peace policy, dealing with them humanely and justly, and trying to bring them to a better condition. Progress has been made all along the line during these twenty years, even in the Indian service. In spite of all the drawbacks and criticism which we make to-day there has been great advance. The character of the agents and of the officers of the Government is much better than twenty years ago. We have had some good Indian commissioners; we have had many good agents earnestly engaged in the work; and in regard to the business management of Indian affairs, there has been almost a revolutionary change for the better. Frauds upon Indians and the Government in furnishing supplies of all kinds are of rare occurrence. The goods are purchased under careful supervision, and after careful inspection, and they are delivered generally as they are purchased, as regards quality and quantity. Sometimes a very shrewd and unscrupulous contractor may succeed in substituting inferior articles for those purchased by the Board of Commissioners, but that is of rare occurrence. The business of the Indian Department is honestly managed.

Let me touch on two or three points.

First, as to the industries of the Indians. Twenty years ago the great body of Indians supported themselves by the chase. But the game of the Great Plains and of

the forests has almost entirely disappeared, and for a considerable period they have been absolutely supported by the Government to prevent starvation and depredation on the whites. But during the last ten or twelve years efforts have been made to induce them to settle down and do something for their own support. This, of course, has been hard work. The Indians have not been brought up to believe in the dignity of labor. They despise it as fit only for their squaws, and it has been difficult to induce many to engage in any kind of industrial pursuits. Still, considerable progress has been made, so that now, not only in the Indian Territory among the so-called civilized tribes, but among many others, there are thousands supporting themselves entirely, and many others doing a little in the way of industry. To bring this about the attempt has been made to secure for them homes, where they can dwell without molestation, and without danger of being removed. The Dawes severalty bill, which was passed in Congress a year ago last winter, makes provision for giving them permanent homes, but not much has yet been accomplished.

The work has gone on as slowly as the most timid and conservative could wish—much more slowly than some of us, who are sanguine of good results have desired; but a beginning has been made. Among the Sissetons in Dakota the work has been completed, and all the Indians have their land allotted, and are ready to receive their patents. On the Winnebago Reservation, near the Omahas, the work is going on under Miss Fletcher; also among the Crows, and in one or two other places. But it has been embarrassed and impeded by the want of sufficient appropriations to carry it on. The work was suspended on this account early in the spring, and the Indians were, of course, discouraged, and thought it was going to be a failure. Under a new appropriation bill, which is still too small, the work has been resumed. There are difficulties in connection with this work which we who live far from the Indian reservations can not easily understand. In this connection I will read a letter just received from Miss Fletcher:

WINNEBAGO AGENCY, NEBR., *September 20, 1888.*

DEAR GENERAL WHITTLESEY: If my memory serves me aright, I am on a committee to report upon the work under the severalty act, of which you are chairman. Although I have not heard from you I venture to send an account of my work among the Winnebagos, which you may use as you deem best.

This tribe is well located upon a reservation in northeast Nebraska, some 24 miles in extent east and west, and from 6 to 8 miles north and south. The land is fertile, well watered, being heavily timbered near the Missouri River, which forms the eastern boundary. The population is a little over 1,200. In 1872 patents were issued to some 480 persons. Only English names were used, and a large proportion of patentees know neither their patent names nor the location of their land. These names run through history and literature—Aaron Burr and Benjamin Johnson, Elizabeth Cady Stanton and Alice Cary being on this remarkable roll. Some hundred or more houses were built upon these lands claimed by the occupants. These patents are final as far as the United States can give and grant the land, and they are inalienable. The result is, that there are cases where a forty or eighty acre tract is owned by eight or ten heirs, all having an undivided and equal right; and in some cases all the improvements on that tract have been made by an Indian having no right whatever to the land. The condition of the patented tracts in this tribe shows the futility of this plan to push a people forward by fastening them and their heirs on inalienable lands. Among the many owners no one owns the land. The difficulties, legal and otherwise, attending these old patents multiply the work here two or three fold.

Up to last March, when I was ordered to cease work, owing to the exhaustion of the appropriation, I had made over four hundred allotments, covering some 30,000 to 40,000 acres. These allotments were mainly out upon the western portion of the reservation, near to the white settlement and the railroad. The allottees will all have to pioneer. Some have already broken up their allotments; others would have done so, and more acres would have been broken by all but for the cattlemen. These, by a series of devices, have turned the greater part of the reservation into a herding ground. The thousands of cattle drove the would-be farmers away, and have destroyed hundreds of acres of hay land. All this took place during the suspension of the work here. I returned about the middle of August to find the Indians discouraged and demoralized. It will take much effort to bring them back to where they were last fall, and they can not fail to be weakened by the experience they have had this year.

The changed condition of the Indian under severalty few persons realize. It can hardly be understood without field experience. I wish this change was better known and appreciated, for it calls for new governmental methods, new plans for the education of the people, not only in schools, but in the forms of orderly society, and demands the attention of the thoughtful Christians who consider the Indian.

There are many points I should like to bring to your notice—the need of a careful registry of each allotted tribe, that legal descent may be secure, and that in the years

to come the title to land may be without flaw. Also, how the law bears upon the Indian woman. The imperfection of our laws regarding the women are very clearly brought out in dealing with the Indian women under the severalty act.

My cordial greeting to friends and co-workers. May you be refreshed and strengthened by your conference, and the good work made more effectual in consequence.

Very truly, yours,

ALICE C. FLETCHER.

With regard to the educational work, when the peace policy was inaugurated, twenty years ago, there was none worthy of the name among the Indians. There were a few day schools. In some places teachers were appointed and paid by the Government, who had no schools at all; perhaps they lived on the reservation, and perhaps not. But a system has been inaugurated, and there are now, according to the last report, some 1,400 Indian children in day schools, boarding-schools, industrial and mission schools. Nearly one-third of the children of school age are now in schools of some kind. Twenty years ago the Government appropriated about \$30,000 per annum for education among the Indians. The amount last year was about \$1,200,000. This shows that something has been done in the way of obtaining the means for educating Indian children. During the last ten years the progress has been great in other directions. The number of Indians who wear citizens' dress, and live in a somewhat civilized way, is not far from 100,000. The amount expended by the churches for carrying on missionary and school work was, last year, about \$300,000; while twenty years ago it was comparatively small, and ten years ago only about \$70,000. The amount of land cultivated has been rapidly increasing.

Before closing I would like to present some facts with regard to the Indians over the border, in Canada.

INDIANS IN CANADA.

Through the courtesy of Sir Daniel Wilson, president of the University of Toronto, whom I met at my summer home in New Hampshire, and of the Hon. Thomas White, superintendent-general of Indian affairs, Dominion of Canada, I have received a copy of the report of the department of Indian affairs for the year ending December 31, 1887. Having read with care this report, and having examined the statistical tables, which are quite full to the minutest detail, I am able to present some facts which I think will be of interest to this conference, and perhaps new to many present.

The number of Indians now under the control of the department is said to be about 128,000; *i. e.*, just about one-half the number in the United States. These Indians are scattered over the whole of Canada, from the shores of Nova Scotia on the Atlantic, to British Columbia on the Pacific, and occupy 1,147 reserves. The reserves are very small as compared with those in our own country. The total area of the 1,147 reserves is not given in the report; but the 87 "farming reservations" in the northwest Territories contain 4,082.6 square miles, or an average of nearly 47 square miles each. If that average were maintained throughout the 1,147 reserves the total area would be nearly 54,000 square miles; but probably the eastern reserves are much smaller than the western.

The land cultivated on all the reserves was 98,727 acres, or about 154 square miles. The farm products during 1887 were 102,808 bushels of wheat, 139,036 bushels of oats, 134,985 bushels of peas, 67,412 bushels of barley, 44,781 bushels of other grains, 286,232 bushels of potatoes, 21,504 bushels of turnips, and 37,376 tons of hay. The Indians own 22,878 horses, 19,421 cattle, 2,586 sheep, and 8,470 pigs. They also have 9,401 houses, besides a fair supply of farming implements. These statistics show that only a minority of the Indians are supported by agricultural industry. The majority still support themselves by hunting, fishing, and trapping. In British Columbia alone the value of fish, furs, and oil procured by their labor during the year 1887 was \$1,209,873. They are, however, making progress in agriculture, and some are beginning to appreciate the importance of holding their lands in severalty instead of in common.

Some are also fully alive to the importance of education. The Government maintains 198 Indian schools of all grades, in which there are 5,951 pupils. Nine of these schools are industrial schools, with a total of 374 scholars. The total expenditure by the Government for education is about \$60,000. The amount expended by missionary societies is not given. A scheme has been proposed to increase largely the facilities for industrial training; for it is evident that the schools of that character are by far the most effective.

"What shall be done with the graduates of training schools?" is a question which is beginning to press upon the officials and people in Canada, as with us. The superintendent-general says: "To insure complete success, the education of Indian children must not cease with their school course; on the contrary, that should be only the commencement; for, as a matter of fact, it is after its completion that the greatest care for those who have had the benefit of training at these schools needs to be exercised,

in order to prevent retrogression. And having this consideration before me, I think it is questionable whether the generally accepted theory which requires that when they have completed their course at an institution the children should return to the reserves, and follow for the benefit of their people the trade or occupation of which they have acquired a knowledge, or that they should become teachers of Indian day schools, is correct in principle; or whether the injury received by those who return to the reserves in renewing their old associations is not calculated to be much greater than, and to outweigh any, benefit conferred upon the other members of the band through the pursuit by those who have acquired trades of the same on the reserve.

"It would seem, on the contrary, advisable that every possible legitimate means should be used to prevent those whose education at an industrial institution or high school has been completed from returning to the reserves; and that strong inducements, by obtaining for them profitable employment at their trades or at farm-work, whichever may have been learned by them, or by setting them up in the same, should be held out to them, so as to cause them to reside in towns, or, in the case of farmers, in settlements of white people, and thus become amalgamated with the general community. To accomplish satisfactory and lasting results, not only must energy on the part of the officers of the institutions be displayed in the education and industrial training of those committed to their care; but when they have completed their course at the institution, and are launched upon the world, as much, if not greater, energy must be exercised on the part of the department and its officers, and on the part of the Christian public and philanthropists, to insure their success in the lines of industry of which they have acquired a knowledge."

Such advanced ideas upon the Indian question find utterance in Canada as well as at Carlisle, and it may be that eventually we shall all find in these views the solution of the problem.

The Indian fund, which consists of all moneys accrued from annuities secured by treaty and from sales of land surrendered to be sold for their benefit, amounts to \$3,303,864.24. From these funds the amount expended during the fiscal year was \$320,708.33. The expenditures on account of parliamentary appropriations were \$1,147,724.69. The department still holds for sale about 475,000 acres of Indian land.

It is easy to see that our cousins across the border have some advantages over us in the management of Indian affairs.

One is that the Indians in Canada are scattered so widely in small bands, and upon a large number of small reserves. Many of these reserves are only 2 or 3 square miles in extent, and are surrounded by the farms of whites, so that the Indians are living practically in the midst of civilization, and constantly coming in contact with civilized people. There are no such vast tracts of country reserved to encourage roaming habits as our Indian Territory, Dakota, San Carlos, and other reservations. Nor are there any such large numbers of Indians massed together, sustaining each other in habits of idleness, superstition, and immorality, and in opposition to all efforts for their improvement and civilization.

Another advantage in Canada is the permanency of administration. No political necessity compels a change of officials in the Indian department every four years. Hence agents, and visiting inspectors, and school superintendents, and teachers who are found efficient are retained in the service, their usefulness ever growing with experience.

A third advantage is found in the legal status of the Indians in Canada. They are, and are made to feel that they are, subjects of the government, and that they owe allegiance to it. They are not treated as aliens and foreigners, nor encouraged by delusive treaties to believe that they are nations with national prerogatives. They are all citizens, and can acquire the elective franchise on the same terms as other citizens. To this condition of affairs we are approaching, and we shall attain it under the operation of the Dawes severalty bill, if it is faithfully and efficiently executed.

Dr. Foster asked General Whittlesey to state the condition of affairs at present on the Sioux Reservation.

General WHITTLESEY. The Sioux bill was passed last winter, for the purpose of dividing the great Sioux Reservation. Provision was made that about one-half of the great Sioux Reservation, or 11,000,000 acres, should be sold for their benefit. An attempt of this kind was made two or three years ago. An effort was made to get the assent of the Indians to it; for the treaty of 1865 requires that in any future agreement for the ceding of their land, an assent of two-thirds of the Indians must first be obtained before they can relinquish their rights. Under the bill passed last winter a commission was appointed, consisting of Messrs. Cleveland, Pratt, and Wright, to go and hold councils with these different tribes, and secure, if possible, their consent to this division of the Sioux Reservation, and cession of part of their lands. Many of the Indians are afraid to make any agreement, not because they do not think the measure is for their benefit, for it was passed under Mr. Dawes's leadership; not be-

cause they do not regard it as a good measure on the whole; but because they are afraid to trust the Government. They say they have made a great many agreements in former years, and have been deceived; and they fear if they sign any papers they may be treated in the same way again. The last news I heard with regard to it was that the commission was hopeful of succeeding, though they had failed on the Upper Missouri, at the Standing Rock Agency. I do not know what the situation is now.

The following paper was then read by Rev. Lyman Abbott, D. D.

EDUCATION FOR THE INDIAN.

The Indian problem is three problems—land, law, and education. The country has entered upon the solution of the land problem. It has resolved to break up the reservation system, allot to the Indians in severalty so much land as they can profitably occupy, purchase the rest at a fair valuation, throw it open to actual settlers, and consecrate the entire continent to civilization, with no black spot upon it devoted to barbarism. Upon that experiment the country has entered, and it will not turn back. The law problem also has been put in the way of solution. It is safe to assume that it will not be long before the existing courts are open to the Indians; and it is reasonable to hope that special courts will be provided for their special protection, in accordance with the general plan outlined by the law committee of the Lake Mohonk conference. But nothing has yet been done toward the solution of the educational problem. A great deal has been done toward the education of individual Indians, something, perhaps, toward the education of single tribes, but no plan has been agreed upon; and it is hardly too much to say that no plan has even been proposed for solving the educational problem of the Indian race—for converting them from groups of tramps, beggars, thieves, and sometimes robbers and murderers, into communities of intelligent, industrious, and self-supporting citizens.

But this is by far the most important problem of the three. Put an ignorant and imbruted savage on land of his own and he remains a pauper, if he does not become a vagrant and a thief. Open to him the courts of justice, and make him amenable to the laws of the land, and give him neither knowledge nor a moral education, and he will come before those courts only as a criminal; but inspire in him the ambition of industry, and equip him with the capacity of self-support, and he will acquire in time the needful land and find a way to protect his personal rights. These reforms must move on together. Certain it is that without the legal and the educational reform, the land reform will be death to the Indian and burden, if not disaster, to the white race. My object in this paper is simply to set before the Lake Mohonk Conference the outlines of a possible educational system, in the hope that the principles here announced and the methods here suggested may at least be found worthy of discussion, out of which may be evolved a plan worthy to be presented to the country for its adoption.

At present we have no system of Indian education. Some Christian and philanthropic individuals and societies are attempting, in various fragmentary ways, to do a work of education in special localities. The Government is doing some educational work, under teachers whom it has appointed and whom it supports; but the efficacy of these governmental efforts depends largely upon the ability and character of the agent of the reservation on which the school is situated. The Government and the churches have in other instances entered into a quasi partnership, which is as perplexing in its results as it is anomalous in its nature; the Government sometimes furnishing the buildings, sometimes furnishing the teachers, sometimes making appropriations for the one or the other, and sometimes simply sending pupils to the schools established by private benevolences, and paying their tuition. Under such a method as this the churches naturally enter into vigorous competition with each other for governmental appropriations. It is simply an incidental evil of this anomalous condition of affairs that in the year closing June, 1886, out of fifty religious schools supported in part by the Government and in part by religious societies, thirty-eight were under Roman Catholic control with 2,063 pupils, and twelve were under Protestant control with 500 pupils. This is not to the discredit of the Roman Catholic Church, which works with efficiency because it works as a unit, but rather to the discredit of the Protestant churches, which are unable to lay aside their differences and combine their efforts in so simple a matter as the non-sectarian education of a pagan people within the bounds of our own country. It is at all events entirely to the discredit of a method which never would have been devised—which, like Topsy, was not made, but only "grewed."

Nor is this the only vice of the present essentially vicious no-system of Indian education. A minority of Indian children are taught more or less feebly the rudiments of civilization, some in boarding-schools, some in day-schools, some on the reservation, some off it, some under one, others under another sectarian influence. When a little smattering of education has been given them they drift back, or are sent back to the reservation, to forget what they have learned—to take off the beaver and

put on the feathers, to lay aside the hoe and take up the hatchet, and resume the war paint which they had washed from their faces at the school-house door. That so many Indians are able to resist the evil influences of their savage environments, and interpenetrate their tribe with any civilizing influences whatever, affords a singular testimony to the stability of character which goes along with a saturnine disposition. What the country should do, what the friends of Indian emancipation—rather let me say of justice, humanity, and equal rights—should do, is to substitute for this chaotic congeries of fragmentary efforts, a system which shall secure within a generation the education of all Indian children within the borders of the United States in the essentials of American civilization. Certain propositions looking to this ultimate result I desire to put before the Lake Mohonk Conference for its discussion.

(1) The United States Government must undertake to provide this education, not to supplement provision made by others; not to aid it with appropriations, niggardly in some instances, excessive in others; not to try tentative experiments here and there dependent upon the idiosyncrasy of individual agents—but to assume the work of equipping for civilized industry and intelligent citizenship the entire mass of Indian population now under the age of, say eighteen. This it is the duty of the United States Government to do. We have no right to throw this burden on the locality in which the Indian tribe happens to be located; we have no right to require Dakota to provide for the education of the Sioux, or New Mexico for the education of the Apache. We have steadily pressed the Indian tribes westward, and they no longer trouble the New England, nor the Middle, nor even the Western States; the burden that belongs properly to the entire country has been put upon the scattered populations of the far West. It is wholly inequitable that we of the East should philanthropically demand that the Indians be educated, and drop a dime or a quarter now and then into the church plate toward their education, while we leave the few of our fellow-citizens who are struggling with the problems of a pioneer life to choose between enduring the intolerable burden of a great ignorant and vagrant population, or to shoulder the almost equally intolerable burden of educating them out of their vagrancy and pauperism. There is as little reason for throwing this burden upon the churches. The Christian churches of America have all that they can do to fulfill the duty definitely laid upon them of preaching the gospel to the heathen of their own and other lands, and of teaching what obligations that gospel imposes on their own congregations.

If the Government were poor and the churches were rich, it might be asked of the churches that they should assume the burden of educating the Indian children of the continent. But it is the churches who are relatively poor, while the Government is so rich that it is racked by political debate from one end to the other over the question what it shall do with its surplus. The education of the wards of the nation is a duty imposed upon the nation itself. I do not stop here to dwell upon the fact that it owes, upon solemn treaty obligations, thousands of dollars promised to Indian tribes for schools never established and teachers never commissioned; nor upon the other fact that it will soon have in its hands, from the sale of Indian lands, millions of dollars belonging to the Indian tribes, and with no possible way of expenditure so advantageous to them as the way of education. If we had no Indian lands out of which to re-imburse ourselves, if we had not made sacred treaties only to break them, it would still remain true that it is the duty of the nation, out of its abundant wealth—wealth produced by the lands where these Indians once roamed in savage freedom—to provide the means necessary to enable those same Indians to adjust themselves to the conditions of civilized life. Nor is this a problem of proportions so vast that the country can not venture to enter upon it. The entire population of Indian children between the ages of six and sixteen is estimated at less than fifty thousand. An adequate, continuous, systematic education of fifty thousand pupils for less than half a century would solve the Indian problem. It would not be costly. Schools are less expensive than war. It costs less to educate an Indian than it does to shoot him. A long and costly experience demonstrated that fact.

(2) The education thus to be afforded must not merely be offered as a gift; it must be imposed by superior authority as a requirement. In other words, the education of Indian children must be made compulsory. It is a great mistake to suppose that the red man is hungering for the white man's culture, eager to take it if it is offered to him. The ignorant are never hungry for education, nor the vicious for morality, nor barbarism for civilization; educators have to create the appetite as well as to furnish the food. The right of government to interfere between parent and child must indeed be exercised with the greatest caution; the parental right is the most sacred of all rights; but a barbaric father has no right to keep his child in barbarism, nor an ignorant father to keep his child in ignorance. There may be difficulty in compelling the children of Indians to attend the white man's school, but there need be no question of the right to compel such attendance; and in this, as in so many other cases, when there is a will, there will without difficulty be found a way.

(3) In organizing such a system of education as I am trying to outline before you,

the Government should assume the entire charge of all primary education. As fast as possible contract schools should be passed over either to the entire control of the Government, which maintains them, or to the entire maintenance of the church or society which controls them. It is absolutely right that the Government should administer all the moneys which the Government appropriates. There is only one form of contract school which is legitimate in any permanent or well-organized system of education; it is that in which the school is wholly administered and controlled by private enterprise, and the Government sends pupils to it and pays for their tuition as any other patron might do. In assuming this work of primary education, the Government should assume to give all that is necessary to equip the Indian child for civilized life. It should teach him the English language. While the Government was wholly wrong in assuming to prohibit individual societies and churches from teaching what doctrine they pleased in what language they chose, so long as they paid the expenses out of their own pockets, it was wholly right in refusing to spend a dollar of the people's money to educate a pagan population in a foreign tongue.

The impalpable walls of language are more impenetrable than walls of stone. It would be in vain to destroy the imaginary line which surrounds the reservation if we leave the Indian hedged about by an ignorance of the language of his neighbors; this would be to convert him from the gypsy isolated into a gypsy of the neighborhood. The Government should teach him so much of arithmetic and of the arts and sciences as will enable him to enter on the struggle of American life with at least a fair chance of tolerable success; it should teach him methods of industry as well as forms of expression; and it should also teach him those great fundamental ethical principles, without which society is impossible and the social organism goes to wreck. Nor must it be forgotten that forms of industry, principles of right and wrong, and language itself, which are picked up unconsciously by the white boy in his home, must needs be taught deliberately and with set purpose to the Indian boy, who has picked up only the use of the tomahawk, the ethics of the camp-fire, and the vernacular of his own tribe.

(4) If the Government were at once to assume the entire work of educating the Indian children of school age in the United States, and of compelling them to attend the schools, and of furnishing them therewith with sufficient knowledge of the English language, the methods of industry and the moral laws to fit them for civilized life, the churches, released from a burden which never ought to have been laid upon them, could bend their energies to the twofold work of the higher ethical and the spiritual culture of the Indians, and for the establishment of normal schools, where Indian teachers might be prepared to become the educators of their own people. No race is truly educated until it is taught to be self-educative. If Hampton and Carlisle were left free to devote their energies to educating men and women to become, in turn, educators of their own people; if no men and women were sent to them except with that purpose in view, and no more than could be profitably furnished employment as Indian educators, either in the school-room, or in the shop, or on the farm; if everywhere the Christian churches could devote their educational labors, as they are now doing in the South, to educating educators, the relations between the churches and the Government would be made harmonious, and the problem of religious education, if not absolutely solved, would be greatly simplified. Religion is, after all, a matter of personal influence more than of catechetical instruction. If the Government will come to the churches for Christian teachers, the churches may well agree to leave the catechisms out of the schools in which those Christian teachers do their work.

(5) There is a universal agreement among all friends of the Indian, among all who are trying to promote his education, among all who are endeavoring to transform him from a burden borne to a useful member of society, that the Indian schools should be taken out of politics. There is only one way to take them out of politics, namely, by making the head of the school system non-political. So long as the Bureau is a part of a political machine, and the schools are a part of the Bureau, so long the schools will be a part of a political machine; and so I come to the fifth, last, but fundamental proposition of this entire scheme. It is, that the President appoint a non-political commission, who shall be authorized to organize and direct a new educational system; that the money for that system be appropriated in the lump by Congress to that educational commission; and that the appointment of teachers, the organization of schools, and the maintenance of the entire system, be placed under its direction and control, freed from the entanglements involved, on the one hand by connection with an administrative bureau, on the other hand by the necessity of securing influence in the House of Representatives for needful appropriations.

One objection to this plan I venture to anticipate—the objection brought to all new plans: "It is impracticable." My answer to that objection now and always is, whatever ought to be done can be done. But I do not believe that this plan is impracticable. It would have the support of the people of the far West, because it would take from them a burden which never ought to have been laid upon them—the burden of transforming hereditary barbarians and paupers into intelligent self-

supporting and valuable members of society; it would have the support of philanthropists of the East, because it would promise to remove from national politics a disturbing element, from the national escentheon a black stain, and from national life a plague spot; it would have the support of the press, which is always able in a fair fight and an open field to defeat the politicians; it would have the support of the national conscience, which in American history has never failed to win when it has been educated and aroused. Three years ago we assembled at Lake Mohonk to discuss the Indian question. We agreed, after much patient, though warm debate, that the reservation system should be abolished, the Indians given their lands in severalty, the unallotted land opened to actual settlers, and the country consecrated to civilization from ocean to ocean. We were told then that this was impracticable. But the press adopted the Lake Mohonk platform, and Congress and the administration followed the leadership of the press and the conference. The land problem is solved. If this fall the friends of the Indian assembled at Lake Mohonk can agree upon an educational system as absolutely just as the land reform on which they then agreed, they can depend with equal assurance on the press and the public conscience for their allies, and on the ultimate, and I believe the speedy, acceptance of their conclusions by Congress and the Executive.

DISCUSSION ON EDUCATION.

Col. L. E. Dudley, of Boston, was invited to open the discussion.

Col. L. E. DUDLEY. It is more than twelve years since I was actively engaged in the Indian service, and during these years my attention has been given to other subjects. I entered the Indian service just after General Grant's peace policy had been inaugurated. All the friends of the Indians ought to render thanks for the initiation of that policy. Things were in a chaotic condition, and it was almost impossible for those who were struggling for improvement in the management of Indian affairs to get a response anywhere throughout the country. If General Howard, when he first interested himself to go out among the Apaches and bring those Indians in upon the reservation, had had the Mohonk conference behind him, the results would have been better. If all the officers of that time had had the same support we should have made better records than we did. In regard to this educational problem which Dr. Abbott has presented, it seems to me that he has about exhausted the subject, and that there is little to be said in criticism of his position. I, for one, hope that it will be made the platform of this conference, and that it will be sent out to the country as the method which the friends of the Indians desire to have adopted in regard to the education of this people who have lived so long in their savage condition within the boundaries of the country.

It is a disgrace to our race that we have not made more progress in the education and civilization of the Indian. I have often felt that if I were an Indian I should be a much worse one than any we have, under the provocation which they have received. During my service in the Southwest I was often obliged to investigate the difficulties which had occurred between the settlers and the Indians. I always found that the white man's side of the case was presented and printed in the newspapers; and I usually found that an Indian outrage was the result of prior outrages on the part of the whites. Let me give you a single case that I investigated. A band of men were trapping beavers on the Gila River. One of these companies had secured a large number of skins, and they went down into Sonora to sell them. While there the governor of Sonora said to them that he would give them an ounce of silver for every Apache scalp. They bought a Gatling gun and concealed it. Then they sent out word to the Apaches of that vicinity that they would give them a feast. The Apaches came. They turned over some cattle to the Indians, who killed them for the feast; and while they were gorging themselves this gun was opened upon them, and many were killed. A few days later the survivors and their friends assembled and fell upon another camp of white people, perhaps 25 miles away. You in the East heard all about the murder of these white trappers. You heard very little, if anything, about the murders that preceded. This only by way of illustrating the treatment which the Indians have received at the hands of the whites.

I hope that this educational plan will be indorsed by the country, and will be put into practice. I do not doubt that the influence that will go out from here will help to its adoption by Congress. When I was in Arizona I remember the efforts made to instruct the Indians. For twenty years the Government had appropriated \$5,000 annually for the education of the Pueblo Indians. Being of an inquiring disposition I thought I would like to see the fruits of this \$100,000, and I called for reports. I found that the money had gone into the hands of the Roman Catholic priests. The report said that fifty-nine Indians had been educated in these schools supported by the Government. I then asked to see some of these fifty-nine educated Indians. I found the most that any one could do was to read a few sentences in a Spanish catechism; not one of them could read any English, and they knew nothing about

arithmetic. I made an effort to have the English language taught for five days in the week, and to exclude the religious element entirely from these schools. I began to employ teachers, and took this money away from the priests to pay for secular education; but I found myself in the hardest fight I have ever yet been in.

The old system was not a good one, and I am glad to know that there is progress. But as Dr. Abbott says, we need a comprehensive system, that shall be inclusive, and that shall be so organized that it will go on like clock-work, to accomplish the civilization of all the Indians.

Dr. ELLINWOOD. There are two or three points in Dr. Abbott's paper with reference to which I have some doubt. It was stated very properly that the Government ought to assume this entire work of Indian education; that it ought to adopt as broad and comprehensive a system for the children of the Indian as for the other children of the country. With all that I agree. It was added, however, if I heard rightly, that the churches had no right to engage in this educational work, except so far as it should be neglected by Government. To this I should demur. I do not believe that any barrier should be raised against Christian schools. The work of teaching that has been done by the churches comprises a chief part of all that has been done for the actual civilization and uplifting of these Indians. I did not quite understand Dr. Abbott as to just what the churches might do. As I understood him, it was purely religious instruction that might be given. But if the missionaries confine themselves to Sunday-school work and chance religious instruction, what can they hope to accomplish? Unless they can control the children during the week they can not mold them. There is little analogy between this case and that of our common-school instruction. White children have more or less religious influence in their own homes. The Indians have nothing of this kind. Missionary societies can do nothing with Indian children unless they can control their whole time. An order has been issued that all pupils must be claimed for the Government schools until they are full. This even applies to children who have been under the charge of the missionaries for years.

With regard to contract schools, I am not prepared to take the ground that Dr. Abbott advocates. I believe there are evils connected with them; but the missionary boards are not able, on any large scale, to establish boarding-schools of from 20 to 100 pupils each, and feed, and clothe, and shelter, without aid. There are hundreds of thousands of dollars belonging to the Indians in the charge of the Government for just such uses. Why should these funds lie unused while the whole burden is laid on the charity of Christian people? It is only just that a certain governmental stipend should be given, and it is only with such help that so great a work can be done. This is the enlightened policy which has been adopted in India, and certainly there is a stronger claim here. I once saw in Lahore 1,500 children under the care of one missionary. That involved an immense expenditure. Do you suppose that a missionary board could have footed the whole bill for boarding such a number? As to results, it is the frank, honest confession of those who are in a position to know, that altogether the best educational work among the natives of India has been done through the missionary organizations with government aid.

With regard to the last point named in the paper, viz, the lifting of this entire work out of politics, it does not seem to me feasible. There are a thousand eager grasping hands that will hang on to this educational interest for the very purpose of making an efficient political machine. I do not expect to live long enough to see the governmental education of Indians lifted out of politics. And for just that reason I feel it is the most urgent duty of this conference to promote religious education. While other schemes are discussed and delayed, and little is accomplished, I believe that the chief hope of Indian education lies with the mission schools, and I think that this conference, instead of weakening that hope, should emphasize it. While I do not think that the education that the Catholics have given is all that it should be, nevertheless I should encourage the idea that Catholics, as well as Methodists, Presbyterians, Baptists, Episcopalians, and Friends, should be encouraged to push forward their work. Let the Government generously aid them all, and then in addition do as much as possible in its own way.

In regard to the vernacular, I agree with Dr. Abbott that we should push the English language; but it does not meet every case. Take the Dakotas, for example. Probably not more than one fifth of them are in school or ever will be. There is a large uneducated adult population. If you close the Dakota Bible, you absolutely rear a wall between all that adult population and the knowledge of Christ and his salvation. The little boy who has learned to read the Dakota Bible in the school, can carry it home and read the story of the cross to his parents and older brothers and sisters; but with only an English Bible he could not reach them. While I agree that it is necessary to urge English as the great medium of civilization, I believe the vernacular should be used where, in the judgment of the missionaries, it is the only medium of communicating the knowledge of Christ to those who will never go to school, and who can only be reached by their own children.

On motion of Mr. Smiley, it was voted that hereafter the speakers in discussion should be limited to ten minutes.

Mr. SMILEY. Dr. Abbott has outlined a scheme for the education of the Indian. One of his points is that the appropriations should be made in a lump, and that they should be continued for many years. But one Congress can not appropriate money for another. You can not make an appropriation for twenty years ahead. Possibly a trust fund could be created, the interest of which could be applied to this purpose, but one Congress can not pledge appropriations for another.

General CHARLES H. HOWARD. We can not enter into details in regard to the proposed system. We must direct our energy toward the one great point that some system must be adopted by the Government. During the four years that I was Indian inspector I officially inspected twenty-three reservations, and visited many more, and I agree with Dr. Abbott that nothing is being done by the Government, that is, there is nothing done systematically. We must urge upon Congress the necessity of devising some wise means of education, and leave to it the specific plans. There is no standard for the qualifications of teachers. There is not a town school in America but has some standard. The teacher must be examined by some one. Nobody examines any of these teachers for the Indians.

Another indication of the lack of system is the fact that absolutely no provision is made to educate the greater number of these children. In the Navajo tribe there are 4,000 children. Government has made provision for only sixty. The provision is so slight that one may as well say there is no provision for these 4,000 children. Take the great Sioux Nation, and almost the same is true. The provision made for the education of Indian children is only a drop in the bucket. I can most heartily support any system which will cover the whole field and will provide adequate teachers. But nothing should be done that will repress Christian work and a Christian education. I do not think Dr. Abbott meant to do that. I understood him to except the practice of the Government in giving a certain amount for the education of each Indian child in the missionary schools. The best practical work that has been done in the last twenty years has been done by the Christian churches.

Miss MARY C. COLLINS, of Standing Rock. The subject of teaching in the vernacular comes very close to me, because my work has been done mostly in the vernacular, though we have also taught English. To reach the hearts of the people we must reach them through the tongue they can understand. We can teach a child Bible truths which he can carry home and read to his father and mother, when they could not understand an English Bible. We feel that the Government has been unjust to us in this respect. I do not think there is an English-speaking person within 20 miles of my home, except our own native teacher. When we opened our school last fall we had 50 or 60 children. There was no Government school within 20 miles. Our teacher was ready for the children, and they were ready for him. But the President said, No; the teacher must go home (he could not teach English). What were we to do? I was the only one who could teach English, but I had work enough to do outside. I could not, however, see them go back without some effort for them, and I did teach three hours a day, though it stretched my other work out from 5 in the morning till 10 at night.

In regard to the matter of land in severalty, we must go slowly. You ask Indians who have always banded together, and who are related, to separate and divide their reservation. That is enough at one time. Then you ask them to take land in severalty. That is another great question. Next you ask them to become citizens. They do not know what that means. You are going too rapidly. When the commissioners came to Standing Rock this bill was read to them. I sat beside Captain Pratt, Mr. Cleveland, and the others, and heard the whole conference. I heard the response of the Indians. I heard John Grass go back over the treaty of 1868, and detail all the parts that had been kept and those that had not. And when some one suggested that it was strange that he should be so familiar with it, since he had not it in writing, he replied, "I have all of it in my heart." Then he asked the commissioners to go back to Washington and say they would like to have all the old matters straightened out before trying any new ones. When they were asked to sign the papers, one of which was red and the other black, one implying yes, and the other no, one man said: "We do not understand you people, you have cheated us so often. If we sign a red paper, how do we know but when it gets to Washington it may be black?"

People must remember that Indians can reason. You can not treat them as one great nation. You must remember that we are dealing with men and women; and whenever the people of the East realize that fact there will be no difficulty in civilizing the Indian. I think the plan of giving land in severalty is good, but we shall never civilize the Indian by legislation or Government schools alone. A man may be a teacher in them without giving evidence of good moral character. He may not even be able to talk English so that you or I would understand him. Many of the teachers use so much slang in teaching English that the Indian children use it, think

ing they are speaking good English. It has been said that education without religion makes men clever devils. That is especially true of the Indians. We can not take away their old superstitions and give them nothing in their place without leaving the people in a worse condition than we found them.

Rev. CHARLES S. SHELTON. I want to reiterate Miss Collins's statement. After eight years' experience with the Indians, I would rather leave them in their heathenism than give them a secular education, omitting entirely the religious training. We are dealing with men who think, and with men who have souls; and in this whole matter of education we must remember that we are dealing with immortal destinies. When you exclude from secular education the religious element you have excluded every element that could guaranty permanent success.

In closing, Mr. Shelton related several instances, showing the effects of the order preventing the return of pupils to mission schools if there was a Government school on the reservation. The pupils, he said, are pleading in vain that they may go back and finish the work that they have begun. He hoped that the conference would put into its platform a plank as strong as that of last year, protesting against the interference of Government with strictly religious work among our American Indians.

Mrs. A. S. QUINTON. Three thoughts come to me so strongly that I must utter them. The first is the fact, so clearly illustrated by the testimonies of these missionaries from the field, that the Indian, now in his savage state even, is of much more value as a man than we have been accustomed to think. I was not long among Indians, and did not visit more than half a dozen tribes; but one need not stay more than five days at any point among them to see and feel the fact that the life-round of hoping and fearing, loving and hating, rejoicing and weeping, has wrought in these wild people that which we call experience, and which makes character, and they deserve to be treated like men and women, and not like unthinking, irresponsible barbarians. Sentiment should be made, and a great deal of it, in this direction. My second thought is, that in these times of transition and experiment with the race, we should all, as friends and workers, be very guarded as to saying or doing aught to lessen in anywise the practical work being done for any tribe, school, or station. We need to go forward toward the ideal justice, and yet should avoid the great danger that in so doing we lose any present practical helps or any wise zeal. All that is now being done is imperatively needed, and should be kept. The third thought is, that it is always practicable to ask for what is right, and that now is the time to ask the great thing needed.

We all recognize that that one all-important and all-including thing is to get the Indian out of politics; and why not now ask that not merely Indian education, but that Indian affairs be put into the hands of a commission of upright Christian men, known to be practical wise friends of that race, and ask that power be given them to use Indian funds for the education, civilization, and elevation of the race. If this could be gained details would settle themselves, ways would be found. The finances could be referred to the court of equity, or the Court of Claims, or somehow be managed. I know this will seem Quixotic to many, but the thing that is right can be done, as Dr. Abbott has said, and I felt like shouting when he said it. I have just come from the London Missionary Conference, and there testimonies were given from all quarters of the world of wonderful, seemingly impossible, things done to meet the needs of God's work. The impossible can be done in that work. Daniel and the three Hebrew children were not in very practicable situations, yet they were a success, because in the right. Israel at the Red Sea seemed in a hopeless case, and yet they had to be carried through it, and God did it for them. We have asked half-measures for a long time. For ten years I have worked constantly on Indian behalf, and now feel like dropping old petitions and asking hereafter of Government the one thing needed, namely, that somehow the Indian be gotten practically out of politics. That is the right thing to do, and therefore it can be done; for the right is God's way, and all his machinery is pledged to securing the right.

Rev. Dr. KENDALL, secretary of the Presbyterian Board of Home Missions. I want to thank Dr. Abbott for his paper. At a proper time I hope it may be referred to a committee, and ultimately presented for adoption by this conference. A discussion of the ideal is helpful in an examination of the actual and the probable.

As to contract schools, I am ready to say that if Dr. Abbott knew as much about them as I do, he might say a great deal more against them than he has. And if he knew as much about them as I do, he would be more in favor of them than he is. Many a time I have sat down with Commissioner Price, and he would ask, "How much can your church do? If you can build the house or furnish the teachers, we can give you a grant of so much for each scholar." That helped us and it helped him. I think it will be a good while before we reach the point which Dr. Abbott suggests. Meanwhile, I am ready to join him in pushing for it. But let us not wholly forget what has been done. The contract system is not perfect, but it has done a great deal of good, and I do not think we are in a condition to let go of it yet. It will be easier to abandon it when we get land in severalty for the Indians and they are located in

permanent homes. While Dr. Abbott is doing the best he can to aid us—God bless him and all others laboring in that way—let us not throw away the things that have been helping us so far till the proper time comes. If a man has had a broken leg, don't tell him to throw away his crutches too soon.

Mr. AUSTIN ABBOTT. The incidents that have been mentioned in connection with the history of Indian education suggest to me the thought that it may perhaps be well to add one proposition to the theses which have been put before you. It is this: That in the United States of America you can not have even the beginnings of citizenship without the whole of religious liberty. The Indians have been brought to a turning-point in this respect. They now live without the guaranties of religious liberty. A system has been adopted which is introducing into American citizenship men here and there throughout these reservations, and the proposition which I would like to have recognized in reference to them is, that the beginning of American citizenship necessarily involves and implies the whole of religious liberty. That includes personal liberty to come, to go, to speak, to learn, for the purposes of worship. Whatever personal liberty is required for this purpose is involved in its entirety by the simplest beginning of American citizenship. I would like to have that proposition considered as a buttress for the theses which have been laid before you, for I believe it to be a sound constitutional and legal position.

Professor PAINTER. I think it is well not to take away the crutches too soon from a man with a broken leg, as Dr. Kendall says; but I think it also a mistake not to distinguish between mill-stones round the neck and crutches. There is no doubt that something, that much, has been done in the way of Indian education, in spite of the lack of system. When you have good men and women at work they will do something in spite of obstacles; and there have been many such in this work. But it has been in spite of obstacles, and I think it is time they should be taken away. The whole system under which the Indian has been placed has been an absolute despotism, the most absolute on this earth. A few months ago eight Indians up in Minnesota were put in jail. Why? Because they were off from their reservation without permission from the agent—driving logs, and getting \$1.50 a day.

This summer I visited the Cherokees in North Carolina. They had got mixed up, Mr. Atkins said, in politics. The Bureau had sent a man down to investigate—a young clerk in the Department. He called the Indians together in council, and said: "All in favor of the Quakers having charge of this school will rise up." Every Indian but one got up. He took that one Indian out and held a "bush council" with him, came back, and made his report on the basis of that one man's opposition to the Quaker management. The contract for the new year was refused to Mr. Spray, who then had it, but was made with Mr. Hobbs, of Indiana, who had the contract for the day schools. Mr. Hobbs continued Mr. Spray as superintendent, with his corps of teachers, and the year opened most favorably. Mr. Hobbs, who had his work to look after in Indiana, was telegraphed by Mr. Upshaw that he must go to North Carolina, dismiss Spray, and take charge of the school, or his contract would be canceled. Mr. Hobbs found that the dismissal of Spray would involve the loss of the teaching force, and the utter breaking up of the school, as all the pupils would also leave. He telegraphed Mr. Upshaw that he would have to cancel his contract. Mr. Upshaw telegraphed the agent to take possession of the school property and send teachers and pupils home. Fortunately the agent, when he came to take in fully the situation, found it so unwise, in fact impracticable, to carry out the order, that he telegraphed for permission to suspend it, and finally secured its revocation.

This is only one of many cases which might be given illustrative of the kind of system under which not alone the educational but every interest of the Indian is placed. I freely concede that we do, after all, make some hopeful progress. Every man who has made himself acquainted with the work of Indian civilization knows that we do get forward with it somewhat; but the inference to be drawn from this fact is not that this miserable makeshift, no-plan should be continued, but that a system, wise and efficient, should at once come into use. We, in this conference, have made progress in our views. The radicalism of last year is the conservatism of this year. We make progress, and I think we drag the public a little along our path of advance. I believe fully in the views presented by Dr. Abbott. They were the views I presented myself last year, only I went further. I would put every interest of the Indian into the hands of such a commission. I see nothing impracticable or impossible in it. We must simply take the course that will present the least difficulties. When a system is wrong, all abuses possible grow up under it. Get a good system, and there is a possibility of working it well. There may be some friction, but there is no possibility of working "no system." As to what can be done, we do not know.

A pupil of Mark Hopkins, in the days when the use of the telegraph was just begun, said to the professor one day, "I hear that Morse has sent a message from Washington to Annapolis." Dr. Hopkins replied, "It is possible that may some time be done, but neither you nor I will ever live to see it done." Dr. Hopkins thought that man's memory was too good when he reminded him of this some time ago. This

ideal presented by Dr. Abbott is not impossible of realization, and we must work in that direction. General Armstrong well said last year, "It is our business to do impossible things." Congress finds a way to do things when the American people demand they shall be done.

Hon. SETH LOW. I have no right to speak on this subject by reason of any special knowledge, but only by reason of general interest in it. There was one point in Dr. Abbott's paper which commended itself highly to me, and which seems in the discussion to have been somewhat overlooked. He stated that the Indian problem was three problems—land, law, and education. That is a convenient way of presenting to our minds the different parts of what I conceive to be only one problem. I suppose if anything in the world is certain, it is that the red man's civilization will disappear before the white man's civilization, because, of the two, it is inferior.

The Indian problem, in its fundamental aspect, is, then, Must the red man disappear with his civilization? Is it possible that in Christian times the Indians themselves have got to disappear with their inferior civilization? I think we can say certainly that unless we can incorporate the red man into the white man's civilization, he will disappear. Therefore, the one question behind the land question, behind the education question and the law question, is, How can we fit the red man for our civilization? What, then, is the fundamental aspect of the white man's civilization as opposed to the red man's? It is individual relation to law in place of tribal, individual duty toward law, and individual protection by law. That is why we want land in severalty. That is what is at the basis of the question in its legal aspect, and that is what is at the foundation of the educational question. We can not give a wild man the civilized man's relation to law. We have got to train him and fit him for it by the slow process of education. Therefore, behind all these divisions is the question, How can we make the individual red man a member of the white man's civilization? I like Dr. Abbott's suggestion of a complete educational system, for it seems in harmony with our American methods. His first point was this: That the Indian must look to the General Government, or rather that the General Government, and not the State, must educate the Indian, for reasons that are apparent.

Now, the United States Government, as such, has nothing to do with education, but in all our States we have the common-school system. The State devolves that duty upon every locality; and in every city we have, as in Brooklyn, a board of education. As I understood Dr. Abbott's suggestion for taking Indian education out of politics, it was simply that the United States should establish a Board of Indian Education. That is what it comes to; and to that board should be handed the money to be expended for educational purposes, precisely as we give the control of educational appropriations to our boards of education in cities. This would not take it wholly out of politics; but in Brooklyn and in almost every city the appointment of a teacher is practically a life appointment, and all that we have to do to improve the schools is to secure public sentiment in that direction. We have recently established training schools, and no one can be appointed a teacher in Brooklyn without passing an honest examination. That has been brought about by public sentiment. It is perfectly reasonable to believe that the United States Government might appoint a board of education for the Indians which should serve them as well as the board of education serves in our cities, and probably better, because the larger the constituency from which men are selected the better, as a rule, is the quality of the individuals to whom the trust is committed; and in such a work the result depends largely upon the efficiency of the men who have charge of it. I do not see any reason why, if that system were adopted by the General Government in place of the no-system which has been described here to-day, religious schools and private schools might not be carried on among the Indians as successfully as in our cities.

We have a compulsory education law in New York, but that does not prevent people from sending their children to parochial schools. The State is satisfied if they go to school a certain number of hours in a year. I do not see why the two institutions can not work as satisfactorily among the Indians as among the whites. All that Dr. Abbott asks is that which is familiar to Americans in every town in the Union. It seems to me the most natural solution of the problem, and that it will commend itself, as it comes to be understood, in all parts of the country.

Judge A. S. DRAPER. I know nothing of the Indian problem of the West except what I have learned in this conference and in current literature. I do know, however, something of the local Indian problem. I followed Dr. Abbott very carefully, because of my large interest in this important question. I was not only gratified, but, I will add, agreeably surprised, at the fullness of the plan projected. I want to put two questions to Dr. Abbott before discussion is closed, however. I noted his different propositions as he went along, and I can subscribe to every one of them. I think the plan well rounded out. Incidentally he dropped the remark that the normal work should be left to the church. I ask, Why? Again, he says that Indian education, to be effectual, should be compulsory. I go further. I do not believe that you will make any substantial progress until you not only make Indian education

compulsory, but go on and gather the Indian children into institutions where you keep them not six hours, but twenty-four hours a day; where you can wash, and clothe, and comb, and discipline, and teach them. The whole tendency of the tribal organization is against education. The chiefs and the parents are against it.

When an Indian chief becomes Christianized, off goes his head. He ceases to be, and they put a good reliable pagan in as chief. Our governmental theory is that these people constitute independent nationalities. We treat with them as sovereign peoples. My second question, therefore, is, How are you going to compel the children of a sovereign and independent nationality to come into our schools? I find no difficulty whatever in the suggestion that the religious and secular education of these people should be entirely separate. That is a cardinal doctrine in our American life. But to say that the churches shall not manage the secular schools is by no means to say that religious work shall cease. One suggestion that Dr. Abbott made has been criticised; that is, that this whole work should be taken out of the hands of politicians. Other things being equal, I think the man who knows something about politics will accomplish more in a given period of time than the fellow who knows nothing about public affairs. It is right that there should be a non-sectarian management of Indian schools, and that the officers in the Indian service should not change with the national administration, just as it is entirely reasonable, and sound, and right that there should be a non-sectarian and non-partisan management of our public schools. But it is not at all essential that this management should be in the hands of ministers and deacons in order that it may go on satisfactorily. But I will return to my question, and ask Dr. Abbott, first, Why he would hand the normal work over to the churches? and, second, How he is going to compel a sovereign people to attend our schools?

On motion, it was voted that Dr. Abbott's paper should be referred to a committee of three, to formulate some propositions derived therefrom, for the consideration of the conference. The committee consisted of Dr. Kendall, Dr. Strieby, and Professor Painter.

Adjourned.

SECOND SESSION.

TESTIMONIAL TO MR. AND MRS. A. K. SMILEY—EDUCATION FOR THE INDIAN CONTINUED.

WEDNESDAY NIGHT, *September 26.*

The conference met at 7.30 p. m., General Fisk in the chair.

General FISK. Ladies and gentlemen of the Mohonk conference: The regular order of our business, by common consent, is for a few moments suspended, that we may take into our special confidential thought and speech our host and hostess, our much loved and honored friends Mr. and Mrs. Albert K. Smiley. Six times in succession in the autumnal months of the passing years the gates of Mountain Lake Park and the portals of this matchless mountain home have swung wide open for the coming and hearty welcoming of the members of the Mohonk conference. Hither, upon the invitation of these generous hearts to generous hospitality, have annually thronged the best friends of the driven and scattered Indians within the limits of the American Union. From Mohonk have gone out the most potent influences that have moved national legislation and national administration in Indian affairs.

A score of years ago that marvelous man and greatest soldier of the century, whose lifted sword and waving crest led us to victory and a saved Union, was summoned by the nation, as a fit successor of Washington and Lincoln, to guide our affairs of State. His thorough knowledge of every public interest led him, among the first thoughts of his administration, to carefully consider how best to promote the welfare of our long wronged, continually outraged brothers in red, who had been driven before the surging tide of civilization as it rolled onward from the Atlantic to the Pacific, and were even then turning backward, hither and thither, wherever, in mountain fastness or on the wide sweep of the prairie, might be found freedom from the white man's greed.

General Grant initiated a new order of things in Indian affairs. "Let us have peace," said the great soldier, "and no more war with our Indian tribes." The chief educational force leading up to this happy beginning had been the constant, uninterrupted pleadings of the Societies of Friends, whose hearts had been beating in sympathy with the wronged Indians through all the "century of dishonor." General Grant gave prompt heed to their earnest personal appeals to him, and inaugurated what was and yet is the "peace policy" in our relations to the Indians. Honorable dealing set aside the fraudulent methods long established. Fair play became the watch-word. Homes, civilization, schools, and Christian churches began to take the place of the hunt, the camp-fire, the old superstitions, and paganism. This was termed the Quaker policy, both by those who recognize their good, strong hand in the movement, as well as by those who scoffed and held up the new order of things to de-

rision ; but the Quakers continued their good work "as the spirit moved them," their zeal increasing as the cry against their policy from scheming land-grabbers and disappointed Government contractors grew louder. A Quaker in the calm, smooth pathway of duty is a Quaker, but when once aroused by the cry of the slave or the victims of injustice, then the Quaker becomes an *earth-quaker*, and shakes the very foundations of evil. The Quaker is frank, bold, and truthful. He believes there is no bondage so abject as the fear to speak the truth ; that

They are slaves who fear to speak
For the fallen and the weak ;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the *truth* they needs must think.

Faithful among the most faithful to the American Indian have been these dear *Friends*, Albert and Eliza Smiley, heads of the Mohonk band of the Shongum tribe, our hearty, happy host and hostess.

Those are sincere words of thanks we here speak from year to year in grateful acknowledgment of their generous deeds, which will be remembered while time with us endures. It has seemed wise and kindly to these your honored and grateful guests now present, as also to many others whose convenience would not permit them to be present at this session of the conference, that there should go from them to *thee* and *thine* some enduring testimonial of their regard for you ; something upon which you can look in the coming years, and upon which those who come after you may look and behold a token, though slight, of the large place you had in the hearts of the noble men and nobler women you have summoned to the Mohonk conference. We bring this beautiful gift in bronze, this representation of the great Indian chief Sagonaquado, who in his time was the soul of honor.

On the shores of Lake Michigan, near what is called Squaw Bay, where Deep River enters the lake, there was living, many years ago, a company of Indians, near the white people. The chief of the Indians was one of the most honorable of all men. He was a pattern of excellence in the community. This chief, Sagonaquado, was the father of twin boys, who resembled each other as much as do the twins of Mohonk and Minnewaska.

These boys, one autumn day, kindled a fire that destroyed a single hay-stack belonging to a white neighbor. Sagonaquado saw the destruction. He was a poor man, but he went straightway to his white neighbor and said : "I have no herdsgrass, I have no maize, but we are at fault, and we must pay the damages." The kind neighbor said : "Not at all, Sagonaquado. I have a boy myself, and boys will be boys. Let it all be forgotten as it shall be forgiven." "Not so," said Sagonaquado ; "you must take an installment of the best I have." And he threw down his coon-skin and his bear-skin, and said, "Take these." The white man protested, but in vain. The chief went away. Six months he was gone. In the following March he came back laden with furs of the richest kind. He went directly to the white man's house and said, "I have come to pay my debt." "No," said the white neighbor ; "I can take nothing more from you." The chief straightened up with dignity and said, "I am a man !" threw down his peltry, and strode away to his cabin, a satisfied, honest man. Our artist, in preparing this bust, has taken Sagonaquado at this moment, where, lifting his stern face, he says "I am a man !" So the artist, Mr. Theodore Bauer, has brought us this beautiful bronze bust of Sagonaquado, which we are to give to these our friends this evening. This beautiful poem has been placed in my hands, written by one who feels a great interest for the Indian :

A stack of herdsgrass, kindled and consumed,
Farmstead, and mill, and meadow land illumed ;
A wan October sky once more flame-red,
Though hours ago its sunset fires were dead ;
And Ossineke, mirroring the sky,
Like scarlet snake of discord struggles by.

Then, ere the east uprolls another day,
Two boys, the chief's twin sons, are fled away ;
While in the misty twilight, tall and straight,
Chief Quado's self stands at the farmer's gate.
"My friend, the fault is ours; be ours the pain;
Name thou the price to make thee whole again."

The white man, half in doubt and half surprise,
Gazes a moment in the deep, dark eyes ;
"Mishaps will happen. I, too, have a son ;
And boys will still be boys when all is done.
Count this as naught ; and, neighbor, as I live,
I straightway will forget as I forgive."

"Not so. No herdsgrass have I, and no maize,
But I will pay the worth ere many days.
Behold these pelts of beaver, coon, and bear,
Caught by my arrow and my cunning snare,
And soft down from the wild duck's breast of snow;
What count these 'gainst the ransom my sons owe!"

"If thou wilt have it so, so let it be;
And here's my hand upon it. Peace to thee!"
A sixmonth, and beneath the chill March moon,
Ere the snow-wind had piped its last lorn tune,
Again Chief 'Quado smote the white man's door:
"Behold, my friend, now will I wipe the score."

"Nay, nay! already is the past full paid. Why more?"
"I am a man," he simply said;
And from his back like load of furs he threw,
Cleft its stout willow lashings, and withdrew.
In wonder looked the white man that March day:
Times change, but what have you and I to say?"

Times change, and hunting seasons twice five score
Have starved the fields of crop they ersttime bore;
Now smoking man-hives taint each wind that blows,
And poison Ossineke as it flows;
Now Christian spires o'er top the tallest trees,
And steeds unhoofed outstrip the fleetest breeze.

Now they whose hearth-stones lined each water-way
Have been thrust out, and pitifully stray
Like hunted wolves, till wolf-like they become,
Content to call the wilderness their home,
If maize, perchance, give up a sparse increase,
And they may light their fires and pipes of peace.

But what though we, unheeding, proud of heart,
Boast of God's bounty and claim our full part—
Still lives the lightning from Chief 'Quado's eyes,
And o'er the New World clamor still arise
Echoes of these his words, long ago:
"I am a man." Shall you or I say no?

The challenge rings; and, as God lives, the cry
Shall n'er cease thundering through our western sky
Till every freeman seeks each other's weal,
And all have ears to hear, and hearts to feel,
And hands to make faith's ransom overweighed,
Even as Chief 'Quado did, till all be paid.

G. W. W. H.

The joy of this glad hour had its inspiration on a neighboring mountain-top lower down on the Hudson, and there are many of us here present who can testify that our happiest St. Valentine's Day was in the summer days of 1888.

Dear friends, to me has been assigned the pleasant duty, in behalf of these and other friends, of presenting to you this gift and a hearty "God bless you," and our earnest prayers that you two may be a long, long time walking happily together down the slopes of life's sunset to the shore of that peaceful sea, as you have together climbed up the hills of morning. God bless you!

Mr. SMILEY. I am thoroughly taken by surprise. I do not think in my long life of sixty years I was ever so much surprised and delighted. I have no words to express my feelings. I always lack them when I most want them; but I must say that I do heartily thank you for this beautiful gift—a gift which I value more than anything I ever received, as expressing the appreciation of so many friends working in this good cause, of our humble efforts to advance it.

In the six years that have passed nothing has afforded so much pleasure to my wife and myself as the assembling together of the friends of the Indian. I inherited, and have always felt, an interest in the Indian; and when, nine years ago, the President, without my knowledge, put me on the Board of Indian Commissioners, it was just to my liking, and I did not decline. I think Mr. Barstow was responsible for my nomination. Since then I have had the opportunity to do what I have desired all my life—something toward the advancement of the Indian. And when the friends of the Indian gather here it is the pleasantest part of the year to me. I hardly know what to say to you for this beautiful and most appropriate work of art. I do not know how you thought of it, and I heartily thank you for it for myself and in behalf of my wife.

Mrs. SMILEY. I thought my husband was not going to mention me at all, and that I should have to thank you myself; but I do not think I could do it any better than

he has done. It is a most beautiful and appropriate gift. I do love to have you come here year after year, and I am glad to have this to remind me of all the kind friends who are interested with us in the Indians.

The conference was then called to order. On motion, it was voted that the address of General Fisk to Mr. and Mrs. Smiley should be engrossed and presented to them.

The committee to formulate the platform for the adoption of the conference was announced (page 5).

On motion of Dr. Abbott, General Fisk was added to this committee.

On motion, it was voted that an executive committee for the ensuing year should be appointed.

The discussion of the morning papers was then resumed.

DISCUSSION ON INDIAN EDUCATION CONTINUED.

Dr. KENDALL. The chairman of the committee appointed to draw up resolutions resting on Dr. Abbott's paper asked Professor Painter to read those resolutions.

The following resolutions were then read:

Resolved, That it is the duty of the General Government to make provision as ample for the education of its Indian wards as the several States ought to make for the education of the children in the several States.

That in the discharge of this duty the unlimited co-operation of individuals and Christian organizations, in whatever manner and to whatever extent these may choose at their own charges to give assistance, should be allowed.

Resolved, That such educational work can not be wisely or efficiently done by the Government until put under the care of a permanent and responsible head, and carried on under a wise system; neither of which is possible so long as this interest is under the care of the Indian Bureau, and affected by the success or failure of political parties.

Resolved, That there should be appointed by the President, under law, a commission, composed of three eminent educators, who shall serve without a salary, who shall have entire control of the education of such Indian children; and they shall appoint a superintendent or superintendents of schools, whose duty it shall be to appoint all teachers, disburse all available funds for such schools, and, under the supervision of these commissioners, organize and put in operation an efficient system of schools for all such children.

Resolved, That all appropriations for such schools should, so far as practicable, be made in lump, subject to such use for books, school supplies, buildings, salaries for superintendents and teachers, as this commission and the superintendent or superintendents may deem best.

Resolved, Recognizing the fact that no merely secular training has been sufficient to lift any people up into a Christian civilization, and that all real and permanent progress achieved in the civilization of the American Indians is due to the missionary effort of the Christian churches; also believing that the General Government can not wisely undertake the religious training of these Indian children, we most earnestly urge the Christian churches of our country to put forth efforts persistent and sufficient to bring them under such religious influence as shall give value and permanence to this educational work.

Professor PAINTER then spoke as follows: These are the resolutions; I think they cover the whole ground of the paper. Personally, I would have the duties of this commission so enlarged as to include all efforts now made necessary by the new policy adopted in the severalty bill to carry on the work of the several reservations. I would most assuredly put this interest specially spoken of by Dr. Abbott under the care of such a commission. An effort to carry on such work as this under a system which almost necessitates such frequent changes in the personnel of the force, and is liable to procure such appointments as are so frequently made, can never accomplish the work we are seeking to do. I have been at some pains to look into this matter, and the facts are most discouraging. From the report of the superintendent of Indian schools for the year closing the 30th of June, 1887, it appears that in the seventy boarding-schools which the Government is carrying on there are some five hundred and twenty positions to be filled, and that there had been about eleven hundred and eighty appointees during the year to these positions. In some of these schools there had been as many as three different superintendents during the year. There were a great many changes in the principal teachers, changes in the matrons, and throughout the whole force. Now, I submit that that is utterly absurd. It is ridiculous for a Christian nation to undertake to do such work as this under such a want of method.

If it were possible for me to show the character morally and educationally, and the consequent unfitness of many of these employes, the showing would be much worse. I would rather, in many cases, that the Indian should be left as he is than that his character should be to any extent shaped by some of these. No man can be acquainted with these facts and not feel very deeply that the time has come when the

friends of the Indian should make a persistent, a determined, an unremitting effort to have a change made; and I think that the change indicated in the paper presented by Dr. Abbott is admirable. I see nothing impracticable in it, and I hope the conference will unite in the essential points of this paper, and be ready to go before the country with the purpose to make a determined push in this direction.

Rev. ADDISON P. FOSTER, D.D. As I listened to the remarkably lucid and logical paper of Dr. Abbott, I felt that the only practical difficulty in it was with regard to the contract system. Dr. Abbott suggests that the whole contract system as it is now carried on in our different schools should be abolished. That means a great deal to the association with which I am connected—the American Missionary Association. One of our schools receives annually \$17,000 from Government, without which the efficiency of the school would be greatly crippled. Much the same is true of many mission schools. At the same time we must look at the principles involved in this matter, and if right demands that the contract system be abolished, we should recommend it without regard to personal considerations.

I happen to be living in Boston, in the midst of a conflict which has arisen over the question of parochial schools. The Catholics have lately organized a great number of these schools, establishing them in such numbers that it will be necessary to close some of our public schools. It was recently announced in the Pilot that there are 23,000 children in the parochial schools in the archdiocese of Boston alone. If this thing continues it will result in the demand for a portion of the public money for the support of public schools. That brings us face to face with this contract system which is now under our consideration. The contract system in our Indian schools is to divide public moneys among the denominations. The plan of Dr. Abbott is that the public-school system be introduced among the Indians, with such modifications as are made necessary by the fact that it is the national Government, and not the individual State, which is to carry on the work, and that every Indian child should receive an education in the primary department. The State must see that its children are educated; we all grant this. Then comes the further question, How shall it do this? Shall the State, as the Catholics would have us do, let each denomination take care of its own children, and look to public funds for help?

We say no; let us have public schools; let Government expend the moneys it has charge of for education itself; let it not delegate its responsibilities to any denomination. But if we apply this principle to the education of Indians by Government, what shall we do with the contract system as it is to-day? Have we a right to continue it? Are we consistent in accepting Government aid in our denominational schools? I say yes, so long as the Government fails to guaranty an education to every Indian child. When the Government does that, as the State does in providing public schools, it ought to withdraw contract aid from mission schools. Until it does that, we are justified in stepping in and saying to Government, "If you will not do for these children all you ought to do, at least help us in doing for them what we can." Unquestionably, however, we ought to work out from this contract system as soon as possible. We all know that the Roman Catholics have obtained a large portion of the public money paid out on the contract system for sustaining schools among the Indians. It is a fact that of the \$300,000 appropriated for contract schools, the Roman Catholics have obtained two-thirds, while this same denomination sustains but two schools solely by its own benevolent gifts. The only protection from the rivalry of denominations, and the only defense against a quasi union of church and state, is to have no aid to denominational schools afforded by Government.

This principle is as sound in Dakota as it is in Boston. When, then, we can bring Government to undertake the primary education of every Indian child, we shall be under obligation to give up the contract system. And when Government does a wise and thorough work of this sort, our benevolent moneys, released from the work of primary education, will do a greater religious work than we are doing to-day. I do not say that this ought to be brought about at once. Indeed, I think far otherwise. But it is always safe to do right, and the same great principles that we hold in regard to the public-school system in our States ought to hold in regard to our schools among the Indians.

Mr. SMILEY. The plan of Dr. Abbott is, on the whole, an admirable one, but there is one difficulty which I see. Some of you who have not been on reservations may not know the difficulties that may arise from having two heads on a reservation. Do you propose to put a man in charge of the schools with a certain amount of school funds at his disposal, and to have all the teachers appointed by him, independent of the agent? I think there will be intense friction between the man who manages the supplies, the police, etc., the representative of the Interior Department, and the other man who represents this commission appointed by the President. The police power must be under the same power that controls the school. I would rather enlarge the powers of the commission.

I think the whole Indian question, and all the funds that are appropriated for the Indians, should be put into the hands of the commission appointed by the President,

reporting, not to the Secretary of the Interior, but to the President, and have it an entirely independent department. That means a great deal. It means an enormous separate building in Washington, an army of clerks, and men of ability to have charge of Indian affairs. It would imply more work than the Secretary of the Interior already has. I do not believe that you can get this system of education until you get the Indians on land in severalty. Until the reservations are broken up you must have an Indian Bureau; and to have the Indian Bureau and the Educational Bureau on the same ground, I think, is impossible.

Dr. KENDALL. We have at Sisseton an Indian Government school. We have at the same place another school of our own. We own the building, hire the teachers, and say to the Government, "We are teaching school here as well as you. We can teach cheaper than you can, because we take part of the money of the church; and if you will allow us \$108 a year per pupil that is all your expense, and we do all the rest; that is much cheaper than you can do it, and thus is better than you can do. If you do not like our system, if we do not teach a better school than you can, then drop us."

The contract is made with the Government on the supposition that we can teach a better school and cheaper. We do it for the sake of the religious influence which we impart. If Government says, "We will not have a school in which you have prayers," very good; we say, "Go your way." If Government says, "We will not have a school with religious instruction," we say, "You can have any school you please; but we make this offer," and I do not see why this is not just as fair a system of teaching as can be. I do not care whether it is connected with politics or not. I do not see any reason why we should not have just such a "contract system" as that. I believe in it.

Dr. ELLINWOOD. I think that would be satisfactory to all missionary bodies.

General HOWARD. I have visited a good many of these contract schools, and they have been satisfactory as compared with Government schools. So far as contract schools are concerned, my own observation is that it is better to have them than to have nothing. When Government is ready, under this system or any other, to take up the work of primary education for the Indian, an education which will fit them ethically for citizenship, it will be time to do away with the scholarship system.

Dr. Abbott proposes compulsory education. That is one of the necessities of the case. There never has been a successful Indian school that was not more or less compulsory. But how was it so? The teachers turn to the agent and say, "Here, we have rooms, school-books, and teachers, but the children will not come in; what shall we do?" The Indian agent calls a council, and says to the headmen, "You must send your children to school." Sometimes they send them, and sometimes not. What does he do then? He sends his Indian police, and they go to the different houses and say to the parents, "You must send your children to the school," and they go. And that is the way the schools are built up. There must be some power to compel the scholars to attend. We can not, however, have two heads; that goes without saying. It is just as important that we should take the appointment of agents out of the political whirlpool as the teachers. We want efficiency and purity in the agents as well as in school-teachers. I second the proposition of Brother Smiley, and I believe that ought to be the action of this conference. We can not have compulsory education unless we carry with it the whole Indian work, and lift it forever above the plane where it has been for forty or fifty years. But Congress will not take this step until the people demand it.

Dr. WARD. I hope it is possible to raise politics out of politics. I am not certain of it. The proposition to carry on the Government of the United States by commission is one that necessarily appeals to every person who wishes to have Government taken out of politics. If this proposition will take Indian affairs out of politics, admirable. But I raise the question, how? The present Board of Indian Commissioners has no appointment of officers. The railway commissioners are a body not executive in the sense that they may appoint those who shall execute laws. They differ from this proposed commission. We know that according to the Constitution of the United States the officers of the Government are appointed by the President. School-teachers are executive officers. I suppose the commission proposed could not appoint these officers except with the approval of the President, directly or indirectly. I do not suppose under the Constitution the operation of the commission can be taken out of the hands of the President of the United States. Whether this commission which is proposed shall be raised out of politics, depends wholly upon the President of the United States. It seems to me the plan would work excellently just so long as the President wished to have it. When he was indifferent, it would cease to work well. We had a system established by General Grant which was supposed to work excellently. I fail to see how the efficiency of a triple commission will exceed the efficiency of a single commission.

Colonel DUDLEY. I do not believe there is any trouble in appointing teachers and subordinate officers by a commission. The agents are commissioned officers, and must be nominated by the President and confirmed by the Senate, but the President knows

nothing of the subordinate positions. General Grant accepted and nominated the persons recommended by missionary boards for agents. You could not have compelled him to do it. He did it by preference. It will be impossible to have a commission that shall have the appointing of agents, but I think you can have a commission that shall choose all the officers of your schools. I do not think there will be any trouble about two heads on the reservation. If you adopt a universal school system, and put it in the hands of men who have the schools at heart, it will be carried out. I think you can require that the agents shall furnish all the assistance necessary. I think the scheme is entirely practicable. Trust funds have been created for the Indians in past times. Why is it not possible for the Government to issue bonds, and to place these bonds in the hands of three of the Cabinet officers, who shall draw the interest from year to year to carry on this work? If it takes fifty years to establish the system let the bonds run for fifty years, and at the end of that time let them be canceled for the benefit of the Government.

Hon. A. C. BARSTOW, Providence, R. I. After a few years' experience on the Board of Indian Commissioners, I came to the firm conviction that if ever this matter of Christian education could be separated from political administration, and still have the use of Government funds, the Indian could be brought to a fair state of civilization in the course of a single generation. But how can you do it? Man loves power. Political parties love power, and may oppose this measure, because it deprives them of large patronage. Our Catholic friends will oppose it, for they oppose the whole system of public education. I am surprised to learn that they have delayed opposition so long in Boston. Thirty years ago they emptied some of our schools in Providence. A Catholic boy who was taken from a public school and put into a parochial school at that time, said to me that he could learn more in a week in a public school than in a month in the other; that he did not learn much but catechism in the Catholic school. I think we had better meet the question, and I favor the appointment of this commission, with pretty full powers. General Grant wanted to have the religious societies work with him in Indian civilization, and to this end he asked different denominations to recommend men, and those men were not political appointees. We never shall know what we can do until we try. If this is right, and ought to be done, let us put it before the Government. If we can not get the whole scheme adopted, we may obtain sufficient to justify an effort.

General S. C. ARMSTRONG. This discussion has been interesting to me in the light of what I have seen during the last four weeks, having visited the schools on six reservations. The work is all primary. The great majority of Indians need the simplest elements of education. If the religious schools were to give up this education the loss would be unspeakable. I think that the point made by Mr. Smiley was a sound one—that the superintendent of schools, under the new law, would be likely to interfere with the executive officer at the reservation. The agent must make the children go to the schools, and look after them generally. He is the one-man power needed on a reservation, and if a first-class one, is a blessing. Make the agent the right man, and so settle the whole question. The wrong man is the greatest curse the Indian can have. The responsibility of the Indian office in this matter is tremendous. Efficient agents should have more backing at Washington. The difficulty is partly with Congress. Let me tell you something about the schools that I have seen. At Devil's Lake the agent, who is a Roman Catholic, has brought the Indians to the front rank of progress, but is kept back for the want of surveys of their lands, as in many other places. The Government is there building a capital school-house for the Roman Catholic teachers. The sisters who carry it on are "Grey Nuns" from Montreal; an interesting, capable set of women. One trouble is that all do not speak English well. But looking over their work, I found them in the kitchen, in the laundry, and everywhere. No work was too heavy or too dirty for them to engage in with the scholars. But in tuition, of which I saw little, their work did not seem strong.

I doubt if they are trained in the art of teaching, but their industrial work is exceedingly good, and their tone and influence is highly moral. At Standing Rock there is a similar Catholic school, under the charge of Roman Catholic sisters, Sister Gertrude presiding most efficiently. There is also an excellent farm school. These Catholic schools are on the side of morals, character, and industry. If the Catholics have had more help than other denominations from the Government, it is because they have worked harder for it. They have been united, while Protestant denominations have been disunited. Why do you not have a Protestant bureau at Washington? If you Protestants put in your men to look after your interests, you will be more likely to secure them. If the Catholics have gathered two-thirds of the appropriations of Government, it is simply because they have reaped where they have sown. The weakness of Government non-church schools is in the frequent change of teachers, though that is not confined to them. For Bishop Hare's school at Cheyenne River they have lately had built a \$12,000 school-building, a very fine structure, the gift of friends. This is in charge of Captain and Mrs. Kinney, who with persistent devo-

tion for twelve years have produced some of the best results ever attained in Indian education. Mrs. Kinney, with other noble women of high Christian purpose, not omitting many worthy men, are the Indians' best hope.

The Indians are level-headed, clear-seeing men, and appreciate people who give up their lives to them; no devotion to them is wasted. The church schools everywhere are doing the best kind of work, but the Government schools were better than I expected to find them. At Crow Creek there is an excellent Government school, under a wholesome influence from the resident Episcopal rector. Its principal is a good man, who is backed up by the efficient agent, Major Anderson. The settlement of the Indian question is a difficult one. For the Mohonk conference to throw itself against the established governmental machinery, is like batting our heads against a brass wall. It is best to do as little destructive work as possible. What we must do is to urge the appointment and retention of good officials. When we get good men, the work will take care of itself. We must look to the ideas of civil-service reform as the best hope.

MR. SMILEY. Do you favor a commission, General Armstrong?

General ARMSTRONG. I believe in going to the root of the matter, and if we can not get politics out of the Indian office, then let us have a commission. I do not see how you can divide the power, giving the school superintendent parallel authority with the agent.

Dr. GOUVERNEUR M. SMITH, of New York. I suppose a conference of this sort wishes to strike at principles. The sooner the American people say that city, State, and, in this case, national education, so far as Government is concerned, shall not receive one single dollar from the public treasury to support denominational schools the better. Let the State, city, nation teach the people to yield to Caesar the things that are Caesar's, and let the church undertake to teach the people what they shall yield to their God. There is another point in reference to the matter of teaching English in the schools. General Armstrong has stated that some of the best teachers do not teach English. That is all wrong. We are obliged in New York to receive thousands of Italians, French, and Germans. Are we going to adopt the French, German, and Italian languages in our public schools? The sooner these people know that when they come here they have got to learn to speak English and to adopt Yankee habits, and that Sunday is a holy day and not a holiday, the better it will be for this people. I think this conference should say that the Indian should be taught in English.

Dr. ABBOTT. I fear that in some points I have been misunderstood. I have never been able to address one audience as though it were another. In speaking to the Mohonk conference I thought there were some things it was safe to assume. I did not think we needed to stir one another up to greater enthusiasm as to the necessity of a Christian and religious education. The question is not whether, but how. It is not whether the Indian shall be made a man, but how he shall be made a man; not whether he shall be made a Christian man, but how he shall be made a Christian man. To that question of *how* I address myself exclusively to-night. We are all agreed by this time that there is now no system of education. Shall we content ourselves with a simple congeries of fragmentary benevolent enterprises, some, as General Armstrong described, being good, and some not so good? Shall we attempt to put a little more strength here and a little more there, or shall we attempt to see whether out of this experience of the past, and out of this congeries of fragmentary and individual experiments, we can organize a system of education, not for a few selected Indians here and there, but for the Indian people of the United States, that they may become worthy citizens. If we are to consider any such system as this, it seems to me very clear that no one would advise the no-system that now exists.

If any one were to propose that in the State of New York, in place of a system by which the people of New York equip, maintain, carry on, and control the secular education of the public schools, we should substitute a system in which some schools would be maintained by the State and some by the churches, and some by the churches and State in partnership, I doubt whether we could get even the Roman Catholic vote in favor of it. He certainly would not get the vote of the rest of the State. If any one were to propose that in the Southern States a few negro children here and there should be educated, with aid from churches, without compelling the State to give them education, I think there would be no one to recommend such a change. If we had to-day a clean slate before us, and the question how should we organize a system for the education of Indian children were to come up, I do not believe that any one would move to have a system the outcome of which should be that the Catholics and the Protestants should pull at each other to get the larger amount of United States funds to support their sectarian work. General Armstrong has described to us here a Roman Catholic school with graphichness and eloquence, and with that large charity so characteristic of him; but as he finished his description, and I took the picture which he presented to us and loosed myself from the spell of his eloquence, and submitted it to the clear light of analytical and critical reason, it seemed to me that what

he had said was this: That the United States Government was putting up for the Roman Catholic Church the best school-house he ever saw; that the instruction was to be carried on by sisters, most of whom knew the English language; that they were teaching cooking and housekeeping very well; that judging from the looks of their faces they would teach purity and morals well; but that the intellectual education was rather poor.

I am not here to speak against Roman Catholic education, or against the Roman Catholic Church, though I can not forget Victor Hugo's eloquent question to the Catholics: "What have you done with France, Spain, Italy—the three great nations that have been in your hands ever since they were in their cradle?" It seems to me, however, absolutely just, right, and essential in the administration of republican institutions that the people should control the money which the people appropriate; that they should not pass their appropriations over to any religious organization whatever to expend on their behalf, whether that denomination be Quaker, Episcopalian, Roman Catholic, Presbyterian, Baptist, or Methodist.

I confess very frankly that what General Armstrong and Mr. Smiley have said throws serious doubt over one feature in the plan I have had the honor to present; that is, the proposed organization of a non-partisan commission to take charge of the education of the Indians. It also raises the question whether such a commission, if constituted, should not have larger powers than proposed. I therefore cordially agree with those who think it best not to make any utterance on that subject at this time.

I have been asked how I can reconcile the doctrine that the education of the Indians should be compulsory, with the fact that we have treaty dealings with them as independent nations. I answer that the time for treating them as independent nations has gone by. Whether we like it or not the Indians are citizens, with the rights and duties of citizenship. They belong to this great empire, and are an integral part of it. The notion that they are a foreign people, who can come into the sovereignty of the United States only by their own consent, rests on the last analysis on Rousseau's idea of the *contract sociale*, that men are born individuals, and come into the State by act of consent. Every man who is born in the territory of the United States is amenable to the authority of the United States by law of nature—that is, by Divine decree—and the United States Government must, whether it will or no, assume the responsibility of exercising legitimate and just government over him, and answer for its trust to the God of nations, the God of the poor and the unprotected. I have been asked why I make an exception in favor of normal education, leaving that in the plan proposed to be carried on by the religious societies. If, as I have said, we were to have a clean slate before us, it would not be wise to have the United States Government enter into any relation with the churches; but that is not the condition. A great no-system of education has grown up, and the great question for us is how to evolve out of it a system with the least friction and loss. If there were no such "no-system," I would not recommend that the United States Government should send Indian pupils to a church school and pay their tuition. But the schools are there and are doing good work.

To destroy that work till something far better is put in its place would not be the work of a statesman, but of an iconoclast. If the churches were released from the necessity of giving primary instruction, they might fit Indians to be teachers and leaders among their own people. If the churches would concentrate themselves on that, and if, by this commission or some other method, we can contrive an educational system that is unsectarian and unpartisan, we may leave religion to enter the schools through the teachers whom the churches put into the school. For, after all, religion is a matter of personal conduct. It is not a question of the catechism; it is a question of life. If you put into an Indian school a man or a woman with an infidel heart and an orthodox catechism, the Indians will not be made Christian. If you put in a teacher with an unorthodox catechism and an orthodox heart, the Indians will come out baptized by the presence of his saintly soul. So I say it is better to accept the work of the churches and the teachers whom they shall give to us for the present, building our system of universal education broadly, and putting it on foundations deep, that it may be American, as are our systems in every State.

A telegram was read from La Crosse, as follows:

LA CROSSE, WIS.

TO A. K. SMILEY, ESQ.:

Dakota mission remonstrates against ruling of agents who deny Christian parents liberty to send children to mission school until agency quota is made up, and who deny the transfer of scholars from Government school. See letter. Ask Armstrong.

JOHN P. WILLIAMSON.

SEPTEMBER 25, 1888.

GENERAL ARMSTRONG: Last week I had the pleasure of being present at a meeting of Indian Presbyterians and Congregationalists in one of the most picturesque places I ever saw—Peoria Bottom, Dak. The gathering of six hundred was held under an

arbor of trees. They discussed many points—the question of revivals, the pursuit of wealth, tobacco and what it was good for, the question of amusements, etc. It was an interesting time. A good deal of time was spent in discussing the school question, and the relation of Government to it. Mr. Riggs had submitted some resolutions to the effect that Government educational work was fatal in having no provision for Christian education. They made that a strong point, and they brought up the order that the Government schools must be filled first, and the missionary school must take its chance after that. The agent has the police, and he sends them out to compel the children of Christians to come into the Government schools, when their parents would prefer to have them in the schools that give Christian training. If there is anything demonstrated in the past twenty years, it is that the missionary schools are a great deal better than the Government schools.

It was the view of the missionaries that the Government should not, under these circumstances, compel the children of Christian Indians to go to Government schools. The Riggses and others are doing a noble work, but if the Government order is carried out it may, they think, empty their schools. I think the division of the primary and normal education proposed by Dr. Abbott will not work. You must have a large number of primary pupils from whom to select a normal class. Out of the 150 Indians at Hampton, only here and there will one make a good teacher. The missionary schools should be kept up as doing the most vital work of all. Sunday preaching must be supplemented by religious teaching during the week. Churches without schools to reach the children week days, and through them their parents, amount to very little. Mission work is teaching quite as much as preaching, only the former is the more effective. Missionary work, Roman Catholic and Protestant, has, from the first, been the great force in Indian progress, and any plan to throw it out of the primary or normal work is the worst blow that can be given to the red man.

As to separating Indian education from politics, you might as well try to extinguish the devil at once as to take politics out of our Indian service, judging from what the good men now in the service say to me.

Dr. Abbott misunderstood me. The "Grey nuns," of whom I spoke, speak English perfectly well, most of them.

Dr. WARD. Did I understand you to say that the Government was building a school-house for the Roman Catholics at Devil's Lake?

General ARMSTRONG. It is a Government school-house, where Roman Catholics teach. I believe that this is sound policy, and that both Protestants and Catholics should have equal encouragement to bring to bear on Indians the high and noble spirit that characterizes these teachers, who are beyond political influence. The moral part is more important than the mental, as in all life.

Miss M. C. COLLINS. It is true that Government has a right now to order our scholars into Government schools. Children who have been born since I went into the work, for whom I taught the mothers to wash and sew, and who learned to read and write in their own language and in English, have been taken from our schools and put into Government schools. A few of these children we were allowed to take back, but I overheard a Government teacher tell some friends that Mr. Riggs had taken five of the best children from his school. If the mission schools turn out the best pupils, why should the Government forbid the children going there?

THIRD SESSION.

LEGISLATION FOR THE INDIAN.

THURSDAY MORNING, *September 27.*

The conference met at 10 a. m., the president in the chair. The attention of the conference was called to the fact that Mr. John H. Oberly had just been nominated by President Cleveland as Commissioner of Indian Affairs. General Fisk remarked that Mr. Oberly had given evidence of a good head and a good heart in the direction of reform in Indian work, and that his appointment as Commissioner would give great cause for hopefulness to the friends of the Indian.

On motion, it was unanimously voted that Mr. Smiley should prepare and send suitable telegrams expressing the gratification of the conference at this nomination to President Cleveland and to Mr. Oberly.

The report of the law committee was then made by Prof. J. B. Thayer, chairman, as follows

MR. CHAIRMAN, LADIES, AND GENTLEMEN OF THE CONFERENCE: The relation of the tribal Indian on his reservation to our Constitution and laws is, as you know, very singular. He is, legally speaking, as the phrase goes, neither fish, flesh, fowl, nor good red herring; not citizen and not foreigner. It was formerly true that we recognized them as a separate people, who had the right to live under their own laws and usages, with whom we dealt by treaties and by war. This is still true partly and in

a sense, but it has also come to be true that these people do not really live under their own laws; that their institutions have mainly gone to pieces, and that they have become a set of neglected dependents of our country; that we now legislate for them whenever we please; that is to say, by fits and starts. We ceased making treaties with them seventeen years ago. But not yet do we fairly take the next step. We do not yet say, as we should and as we must, "If they are not a separate people, to be dealt with by treaty, then they are a subject people, to be fully legislated for and to be absorbed. They must come in out of the rain under the cover of our Constitution with the rest of us." We merely tinker at the business of caring for them. We do not do it in good, straightforward, manly fashion. We pass laws that say, "Keep on the reservations, obey the agents, refrain from this list of six or seven of the larger crimes on pain of being carried into courts outside of the reservation, and being tried and punished there by strangers."

We say a few things like this. We even go so far now as to say to many of them, "If you do not by choice abandon the fundamental and inherited ideas of your race about land and take separate lots of land, then in four years from such and such a date we will make you take it, and will turn you into citizens of the United States against your will." But not yet do we say what seems to many the only rational, straightforward, and sensible thing to say; we do not say to them this: "Now, for the future we are no longer going to keep up this nonsense of dealing with you as a separate people; we do not care anything about your tribes; keep them if you like, just as the Shakers and others keep up their private organizations; but no longer as separate nations. In the eye of our law and Constitution you shall stand henceforth as a set of individuals, just like our own people, to each of whom, and not to any tribe in a lump, our law addresses its orders, thou shalt and thou shalt not; to each of whom it offers its protection; to each of whom the courts are open for redress." We do not say this; we linger and halt in a queer, half-way, crepuscular region of dealing with them by law and yet refusing to deal with them by treaty; of saying they are not our subjects; they do not commit treason when they attack us, but are public enemies; and yet of legislating for them little by little, just as if they were our subjects, without saying so out and out, as we should.

Now this ought to stop. We must adopt one ground or the other; and there is really but one ground to adopt—that of legislating fully for them. The constitutional power to do this is undoubted, and it has been expressly declared by the Supreme Court of the United States. Observe this: if we have the power to do it, we can not escape the responsibility of exercising or not exercising that power. We must legislate fully for them; we *do* legislate for them even in the mere act of abstaining from legislation; for he that has the power to change an existing situation and does not use it is chargeable with the continuance of that situation. And what is the situation that we are thus consenting to by not changing it when we have the power? You all know. It is the existing agency and reservation system, by which, to put it roughly, all the affairs of two hundred thousand people, more or less, are managed by politicians at Washington or their dependents; by which this two hundred thousand people are left, without any protection from the Constitution and the laws, under an arbitrary and despotic control, unregulated by courts of justice.

I had the honor last year, in company with others, of urging this conference to adopt a resolution in favor of some legislative measure which should at once rid the country of this reproach; which, without immediately making all Indians citizens, should at once bring them all under the protection of the laws and the courts. Under our system of government, unlike that of Great Britain or Canada, if they were all made citizens, as I said last year, it would shorten the arm of Congress to protect them. In Canada, the Indians, as General Whittlesey told us yesterday, are all citizens, and there this need not prevent special legislation of any sort for their protection. But here it would at once remove them, as regards a great portion of their affairs, from the power of Congress, and subject them to that of the State in which a reservation might be; and even in the Territories it would seriously cut down the power of Congress to protect them. We urged last year that the reservations should be thrown open to trade, that courts should be established there, and that the property of Indians and all money coming to them should pass through the hands of persons amenable to the courts and the ordinary laws of the land. The conference did not go so far as that. I think it would have been better if they had. But they did adopt a resolution urging additional legislation to protect the Indians on the reservations, and a committee was appointed, consisting of Mr. Austin Abbott, of New York, Mr. Philip C. Garrett, and myself, to consider what legal measures are needed for the protection of Indian rights.

In compliance now with the request of the managers of the conference to make a statement to-day on the present legal aspect of the Indian question, I will try to do three things: first, to make a sort of report in behalf of the committee just named, and to give an account of the bill which they prepared and caused to be introduced into Congress; second, to give an account of Senator Morgan's bill introduced into

the Senate in June last; and third, to make a few suggestions as to the course which should be taken now by this conference to better the legal state of the Indians.

(1) The legal committee appointed last year understood that it was the unanimous, or the nearly unanimous sentiment of the conference then, that some bill should be prepared extending courts and a system of law over the reservations. They were also satisfied that the conference was not prepared to adopt the full programme to which I have referred. They were instructed to report, if possible, to the Indian Commissioners at their meeting in January last, at Washington; and if that was not possible, then to report here at this session of the conference. We were able to report to the Commissioners in January, and I will now also report to the conference.

Our action has been as follows: The Boston Citizenship Committee immediately on assembling last autumn, after this conference had adjourned, voted to bear the expense of such legal assistance as our committee might require in preparing a draft of a bill embodying such views as they might entertain. We were very fortunate in securing the help of Mr. F. J. Stimson, of Boston, whose acquaintance with the statutory laws of every part of this country is shown in a remarkable and valuable volume on American Statute Law, which has been highly praised by judges of the Supreme Court of the United States, as well as others. The appointment of Mr. Stimson was made at the suggestion of Judge Lowell; and in preparing a preliminary draft, and afterward in putting in final shape the bill which our committee adopted, Mr. Stimson had the counsel and approval of Judge Lowell. Our committee met early in December last, and held a session of two days, during which they very carefully canvassed the whole subject, considered a draft which had been prepared by Mr. Stimson, and finally agreed unanimously upon the outlines of the bill. In doing this they had the valuable advice of Professor Painter, who was able to be with them, and whose personal knowledge of Indian life on the reservations as well as his sagacious counsel, and what, in our vernacular, is called general horse sense, was of great service to them.

The putting of this measure into a final shape and submitting it to certain leading friends of the Indians, including especially the Philadelphia Society, then filled up the time until the meeting of the Indian Commissioners at Washington, early in January. Our friends at Philadelphia wished further time to consider the measure before assenting to it; and accordingly our committee made a merely verbal report to the Commissioners at their January meeting, setting forth the leading features of the measure and their purpose to submit it to Congress very soon. The Commissioners requested us to confer with several eminent persons, including Mr. McMichael, one of their own number; and this we very willingly undertook to do. Owing to illness in the family of certain leading members of the legal committee of the Philadelphia Society, it was not until the middle of February that we received the bill from our Philadelphia friends with their suggestions. We found no difficulty in adopting these, and the bill was finally prepared in its present form, and approved by such of the persons mentioned by the Commissioners as could be reached, by President Gates, Mr. McMichael, and others.

Mr. Garrett took it to Washington, and at his request Senator Dawes, in March, introduced it into the Senate. It was always understood by us that Mr. Dawes did this by request and that he did not then intend to express his own approval of the measure. It was referred to the Committee on Indian Affairs, and by Senator Dawes as its chairman, to a subcommittee consisting of Senators Platt, of Connecticut, Jones, of Arkansas, and Morgan, of Alabama. Early in May this subcommittee gave a hearing to the friends of the measure, and again an adjourned hearing. At the first of these hearings two of the subcommittee were present; at the second, one of them only. At both Senator Dawes, whose name is never to be mentioned in any company of friends of the Indians without honor and respect, even when we must differ from him, was present as a spectator, and took an active part in questioning and in discussing the measure. He was understood at that time to have much doubt as to the expediency, and even the constitutionality of the bill, and to entertain the same opinion which he expressed at this conference last year, that there was no need of any legislation of this sort, certainly of no considerable legislation; that there was no need, to use his own expression, to legislate in this way for a "vanishing state of things." But it was also understood by us at that time that this was not the opinion of the members of the subcommittee, who, in private, freely expressed the opinion that something must be done in the direction we wished.

Senator Dawes's view of what is now accomplished by the severalty law, and so, of course, of what remains to be done, seemed to our committee then, as it did last year, to be in some respects erroneous. No report has been made by this subcommittee so far as we know. I may add that our committee, at these hearings, heard no objections to the bill which shook their faith in its substantial merit as it stands, although then, as now, they could easily see that it might be in some respects improved.

The bill has been widely distributed, and is explained in a printed memorandum, which has been also distributed with the bill. [Here the speaker gave a short sketch of the bill.]

(2) But although as yet no report has come from the subcommittee to the Senate, on June 20 last, a little more than a month after the last hearing upon the bill prepared by our committee, there was an important occurrence. Senator Morgan, of the subcommittee, introduced into the Senate an Indian bill of his own, a remarkable bill, which was read twice and referred to the Committee on Indian Affairs. There is not, so far as we know, reason to suppose that it is supported by the other members of the committee. It appears as Mr. Morgan's own private measure, and Mr. Dawes has been quoted in the papers as "not particularly liking it."

This bill is entitled, "A bill to establish Indian police courts and to define their jurisdiction, and to regulate judicial proceedings within the Indian reservations, and for other purposes." Let me state, very briefly, its provisions: First, it provides for a police court to be established on any reservations which the President may select (and he has power, also, to end its existence upon any reservation, and again to renew it), which shall have jurisdiction to punish a great variety of crimes, and to try a great variety of civil suits relating to property, contracts, etc., involving matters under \$500. The jurisdiction is not limited to Indians, but extends to all persons on the reservations. Most of the larger crimes, committed on the reservations by any person, are to be tried off the reservations in the courts of the States or Territories which may be nearest to the agency. As regards civil suits, the right of all persons on the reservations to sue and to be sued is declared. In certain special cases, and generally when more than \$500 is involved, tribal Indians may be sued as regards civil matters off the reservations. Now mark how these Indian police courts are organized. They are to have three judges. The Indian agent himself is to be *ex-officio* chief judge, and both the others are to be Indians appointed by the Secretary of the Interior and removed at his pleasure, receiving pay at \$60 a month. Either party in a civil suit, and the accused in a criminal case, may on request have a jury of six. The Indian agent is to select the jurors, with a power of rejection by the whole court of which he is the chief. As regards the larger crimes, there is an appeal from the States and Territories to the Supreme Court of the United States, on the law and the facts.

Now, in my judgment, there is small need of discussing here such a measure as that. It makes no provision for giving us a better breed of agents than we now have, and yet it makes these men, just as they run, chief justices of the only court on the reservation, and gives them two Indians for side judges, appointed by the Secretary of the Interior. That court is to deal with Indian citizens and whites, as well as with tribal Indians. If a man would have a jury, the agent is to pick out the jury. No system of law is provided or named in the bill, and I do not know what it is to be. Now, if you tried, you could hardly devise a better way for strengthening instead of diminishing that evil political power which we would fain banish from the control of the reservations. It is to such courts, or else to those of the State or Territory outside the reservation, among the "worst enemies of the Indians," as Mr. Justice Miller calls these neighbors of theirs, that Senator Morgan commends them.

(3) We have, then, now before the country and now actually pending before the Indian Committee of the United States Senate, these two measures—the bill prepared by our committee and that of Senator Morgan. What is to be done? I shall not doubt, until otherwise advised, what your sentiment will be on the subject of the latter bill. As regards the former one, I hope that this conference will now adopt and support it by a resolution, and will urge upon the country and upon Congress its early passage.

The difficulties in the way of its enactment appear to be these: First, an opinion to which I have already referred, that no resolution of this sort, and nothing beyond some simple extension of the present efforts to administer a rude sort of justice through the agents, is desirable. That, as I understand, is one of the main troubles with Mr. Dawes. "What is the use," he asks, as I said before, "of making all this elaborate provision for a vanishing state of things?" Second, certain objections to this particular bill; some people suggest various legal and constitutional objections. Third, others think it too expensive; it will cost, they say, \$300,000 a year. Fourth, there is doubt as to its being quite workable. Fifth, others say you never can get Congress to pass it. Senator Platt, chairman of the subcommittee to whom it is referred, writes to a friend: "I do not so much object to this bill, but I can not pass it."

As regards these various difficulties, and others that may be thought of, I have just now only two or three things to say and to recommend.

(1) The opinion of this conference last year was that there is need of further legislation to protect the rights of Indians and others on the reservations. You will notice that Senator Morgan's bill is significant as showing that he thinks so, too; and we have had good reason to think that this opinion was shared by his associates of the subcommittee. Such is the opinion, also, of the representatives of all the leading Indian associations in the country of which I know anything, unless it be the Indian Defense Association. We have not conferred with that body. I shall not now argue out that question, but I will assume it as the just view that all persons on the Indian

reservations, whether tribal Indians or citizen Indians or whites, should have courts and a system of law applicable to the reservations, and administered under the authority of the United States Government.

(2) As to the objections to this particular bill: In the first place, you will, of course, remember that objections will be made to any measure that can be proposed. Your committee and the many persons who have shared with them the considerable trouble and responsibility of preparing this measure believe it to be in its main features a good bill as it stands; and it is as simple, cheap, and workable as they could devise. They do not doubt that others may suggest improvements; that, like most other measures that ever were drawn, it can be amended on its way through Congress. One or two amendments they themselves would probably recommend. But what I say and what we all say is, that if you wait till a bill is proposed that everybody will agree to you will never pass any bill. Had you waited before you passed the severalty bill until everybody thought it constitutional and expedient and simple and workable and inexpensive you never would have passed that excellent measure. So now we are not to wait until everybody is sure of every detail in this bill. You are to ask: "Are its general provisions and aims such as we wish? Has it been carefully prepared? Has it been examined and approved by a variety of competent persons?" If so, the way to do is to adopt it and push it forward, and to discuss and amend it by and by, if need be. You have here a measure which, as I have said, after being carefully prepared by your committee, with the aid of learned legal counsel, and of those who have actual knowledge of the Indians and of the situation among them, has then been submitted to the earnest and kind and faithful friends of the Indians, who conduct the Boston Indian Citizenship Committee, the Connecticut and Massachusetts Indian Association, and the Philadelphia Indian Rights Association. It has been passed upon, with special deliberation, by the very conservative society in Philadelphia, and then formally adopted and advocated by a legal committee of that body, who issued a special pamphlet in support of it. And it has been examined and approved, as I am informed, by several members of the Board of Indian Commissioners, by our president (General Fisk), Professor Gates, Mr. McMichael, and, I dare say, others; and examined, and in its main features indorsed, not merely by the learned lawyers whom I have referred to, but by others, such as Judge Shipman, of Connecticut, and Professor Wayland, dean of the law school of Yale University, with whom, I may add, I have not myself the pleasure of a personal acquaintance. You have a bill with all these guaranties in its favor.

I will say a word or two more on the specific objections to the bill. (a) As to the legal and constitutional objections, of course I am not going to argue these at this time; but our committee will spare no pains to come to an agreement on this with Senator Dawes or others, if any there be, who feel these objections. It has been suggested, and our committee would be quite ready to conform to the suggestion, that any points of this sort might be submitted to two or three of the most eminent lawyers in the country for a purely professional opinion. There would be no difficulty about that. I have in my mind, particularly, certain points on which, as regards the relation of the committee's bill to the severalty law, Mr. Dawes entertains an opinion quite different from that of Judge Lowell, for example. And then Mr. Dawes has been reported as thinking that a recent decision of the Supreme Court of the United States is fatal to our measure. That seems to us a singular and mistaken view. But, as I said, it would be quite easy to take opinions upon such questions which we should all respect. (b) As regards the expense of the bill, I do not know what it would be; but if it be assumed that it would cost \$300,000 a year, that ought not to be a fatal objection. It would be a constantly diminishing expense. And then, after all, the simple question is, whether any better plan can be suggested, which will accomplish the end aimed at. The Government itself is not poor; it can afford to do the right thing on this subject easily enough. And it has been well suggested that there are Indian funds which may be properly used for this purpose. (c) As regards the simplicity and workable quality of the measure, you must not judge of such a matter by the impression derived from a single casual glance at it, or even from a single reading of it; anything careful and adequate on such a matter will be likely to seem at first sight cumbrous and complex. But if you will take the trouble to study and understand it, I think it will be found as simple a measure as can be devised, if one would really accomplish what is here aimed at. And we do not think that such men as Dr. Rhoades, and Professor Painter, and our devoted friend Herbert Welsh are likely to be deceived as to its being practically adapted to the situation.

DISCUSSION ON LAW FOR THE INDIANS.

MR. AUSTIN ABBOTT. I do not know that I have anything more to add than had the speaker who followed a famous orator, who simply said, "Ditto to Mr. Burke."

But it may be useful if I give a recapitulation of one or two of the leading ideas which have influenced your committee, and which we think should aid in weighing

suggestions for the amendment or alteration of such a bill. I assume that no bill that will be useful will be passed without a good deal of pushing; for it is in the nature of legislation in this country that good things do not get done unless they are pretty badly wanted. There must be an appreciation of the situation and an expressed desire of some specific remedy in order to accomplish any step in advance.

The criticisms which I have heard upon this bill are nearly all summed up in the words that it is too good; that it is too far-reaching, too thorough, too comprehensive, too complete. The objections all spring from qualities which we deem to be part of its excellence. I desire to point out briefly the outlines of these qualities.

Why do we want any bill? Courts exist to enforce rights. What are, in brief and in large, the rights of the Indians? Hitherto they have been almost entirely such rights as have been assured by treaties, and they have consisted of tribal rights. The tribe has been considered a legal *entity*. Besides these, there has been in some few cases a recognition of individual rights. The treaties themselves contain many instances of individual rights recognized and secured. But, relatively speaking, the rights are almost purely tribal; the personal rights almost nothing. We may say that, with very few exceptions, until the commencement of allotting land in severalty, personal rights before the law were nothing. The allotment of land opens a new chapter, and the citizenship which follows enlarges that chapter into a volume. From this time on individual rights are enlarging, and tribal rights are diminishing. The tribal rights are the vanishing quantity; and Senator Dawes is right when he speaks of them in that way. But the Mohonk conference is looking not only at the past, but at the growing present and to the future. The bill which we propose deals not only with a vanishing past, but, so far as it deals with individual rights, it deals with a rapidly increasing quantity. We heard yesterday the experience of those in the field, and of the difficulties that arise in making allotment under the best conditions. We were told of allotments formerly made in the names of "Aaron Burr" and "Thomas Jefferson," and fictitious names which the Indians to whom they were applied have forgotten. Confusion of titles and other questions which will arise out of such methods will be troublesome under the new system; and although as a rule they will affect small values, there will doubtless be many controversies as to land titles involving large interests.

With these questions of property comes questions of personal right, the liberty of the citizen, the domestic rights of parent and child, husband and wife, and of administration.

To give one simple illustration. One of the Indian agents complains of the difficulty in breaking up the old tribal usage in regard to the disposition of the effects of a man when he dies. He found it was the custom for all of the relatives and friends to come together and apportion all of the property they found in the wigwam as mementoes of the dear departed, carry them off, and leave the widow with nothing. He had to interfere and introduce a law of administration. The result proved to be a race of diligence. If the word of a man's death got to the policeman first he administered in half an hour, and when the mourners got there there was nothing to divide. If they got there first there was nothing left to administer.

In proposing to subject the Indians individually to the operation of our laws we have not felt embarrassed by the tribal rights and relations, because, so far as the objections to dealing with individual rights are concerned, we are convinced that the time has gone by for specific performance of treaty stipulations as against the necessities of good government, of citizenship, of peace, and of order. So far as it is a legal question it may be illustrated thus: Columbia College leased property in New York to certain tenants who covenanted that there should never be built on it any thing but first-class residences, and that the buildings should never be used for business purposes. Such agreements are very common in ground rents.

The elevated railroad company in building its tracks on Sixth avenue went close by one of these houses, and rendered it untenable. Sleep was impossible. Such houses lost their tenants, and stood vacant season after season. The owner finally satisfied himself that it was absolutely impracticable to use that property for residences, and turned it into stores, in violation of his covenant. Columbia College brought an action to compel him to keep that covenant. There we have the same principle on a small scale. The question is whether the Government is bound to keep reservations exclusively for the Indians. What is the rule of justice? It is a sensible rule. Changes wrought by time do not abrogate the covenant. If the literal compliance becomes impracticable it is not to be required, but the covenant stands, and if the covenantor breaks his covenant he is liable in damages. He must make it good. He must make proper compensation to those with whom he has covenanted. The entire change of situation from the time when Sixth avenue was a quiet region suitable for residence, to the time when public interest made it a noisy highway by night and day, overriding personal and private arrangements, made it unjust to enforce a specific performance of this covenant. But the refusal to carry out the covenant must be paid for. There must be pecuniary satisfaction.

Now, the measures that are necessary in the framing of such a bill must look forward. What is the present situation, and what is the future, which such a bill must prepare for? I arranged yesterday with Miss Dawes and General Howard for one exception to the bill. We are going to take the most disorderly reservation—I mention this as illustrating the present situation where there is no law, save the rude tribal customs—and whenever anarchists are convicted, as in Chicago, General Howard is to have them sent to that reservation, and they are to be shut up with the Indians, to enjoy the system of lawlessness which the rest of the world does not appreciate. One such Botany Bay will be sufficient. But for the rest of the reservations we desire to introduce the system of American justice. The present condition is lawlessness mitigated by arbitrary power. That is the point of starting. The point we wish to reach is the administration of human justice, civil and criminal, for all inhabitants alike, under the American system. The bill which we desire is a bridge between these two points, and the main features which must, in our view, be adhered to in all proposals for amendment, and which must control all the methods by which we work, are, that it shall “catch on,” as the boys say, to the existing situation, and must promise to land us in that future to which we look. Senator Morgan’s bill is a step in the other direction. It enlarges and confirms the arbitrary power which we seek to terminate.

Dr. STRIEBY. Suppose neither this bill nor any other is passed, what will be the situation of the Indian under present law? What has he to resort to? What is his defense, and what is his protection?

Mr. ABBOTT. If an Indian in the tribal relation gets into a quarrel, if a pony is stolen, if there is a case of drunkenness and disorder, the Indian agent, aided by a couple of Indian policemen or deputies, calls the disorderly parties before him, and sends those who are convicted of wrong to the guard-house for a shorter or longer time. The reports of the Indian agents are full of items of this kind. It is a rude kind of justice, excellent in the main, as a restraint on a barbarous situation; but it is inefficient, imperfect, and inadequate, even to the existing situation of lawlessness, as the testimony of the agents shows.

Dr. STRIEBY. Is there no appeal from the decision of the agent?

Mr. ABBOTT. The law does not provide for any.

Dr. LYMAN ABBOTT. What redress has any one if ponies are stolen from people outside?

Mr. ABBOTT. Perhaps they may ask Congress to make an appropriation. If an Indian is charged with doing wrong to a white man, there is a quiet way of getting satisfaction from the tribal allowance.

Professor PAINTER. Forty-three thousand dollars in one case.

Dr. WARD. What is the course in graver offenses?

Mr. ABBOTT. The criminal jurisdiction has been extended over parts of some reservations, but I can answer this most briefly by reading from the last report of the Commissioner of Indian Affairs a few paragraphs in regard to the need of United States courts in the Indian Territory; and the need is still greater in the other reservations.

“I feel it my duty to repeat, with added emphasis, that the necessity for Congressional legislation for the better protection of life and property and the preservation of order among the five civilized tribes, increases from year to year; in fact, hourly grows in urgency. The reckless destruction of human life, particularly in the Cherokee and Creek nations, is appalling to contemplate. Officer after officer has been brutally murdered in attempting to discharge his sworn duty. Murderers escape punishment, and even trial. One who was arrested was allowed to escape by inexcusable negligence. If all the parties are Indians, they are not amenable to the United States courts; the local tribal courts are ineffective.

“A member of the Delaware tribe, which is incorporated in the Cherokee nation, writes this office: ‘We have been murdered, slandered, and abused, our houses shot into by drunken Cherokees, and no recourse to their courts, as always the jury would be Cherokees.’

“Evidence on file in this Bureau abundantly shows that these people have little opportunity for obtaining justice from a Cherokee tribunal, and their case is probably no exception to that of many others.

“Until a United States court, with civil and criminal jurisdiction over both Indians and whites is established in the Indian Territory, as was provided for in each of the treaties of 1866 with the five civilized tribes, the condition of these people in respect to judicial matters will grow worse instead of better.”

I suppose few of us know how much we owe to the existence of law which can be invoked if necessary. The characteristic quality which gives jurisprudence its dignity and position is, that behind the judicial power for a peaceful settlement of controversies, lies all the force of the State to compel acquiescence in that settlement. It is the presence of the judicial power in the community, with a sheriff behind it, and if necessary, a militia behind that, which engenders, fosters, and enforces the sense of

justice, maintains a quiet regulation of human affairs, and leaves our homes unmolested. It is the law controlling even cases that have never been brought before the court, that is really the basis of security to the whole community. We have felt, therefore, that to these new-made citizens in these wild and rude regions, the one thing needful is to have laws that might be invoked if necessary. That is the first necessity of such a bill—that there should be courts instituted to take care of the offenders when crops are pilfered or trampled down, or ponies stolen, as well as to try larger cases. And the means of justice must be within the reach of these men having new-found rights, and having newly come into possession of property and a sense of its value.

The bill, therefore, proposes two classes of courts—one kind for the larger jurisdiction, and a smaller and more convenient one for local purposes. These must be adequate to increasing business. They must serve to introduce that business, and guide it in currents in which the State courts shall quietly take up and carry on the work. They must be calculated to induce a sense of justice and responsibility to law among these men. There must be Indian juries as well as Indian litigants. In the discussions which take place among speculative reformers and legislators as to the permanency of the jury system, a fact is overlooked which is at the bottom of the reasons for its preservation. However many abuses there may be in the cities, yet take it the country through, the court-room is the place where average citizens are brought together year after year in sufficient number to inspect and overlook the administration of justice. And we need the same system and method in their essential features to introduce these new communities into the duties and rights of citizenship, and of the administration of justice under American law.

As to the tribal rights of Indians, they may best be compared to the rights of a ward who is coming of age. The Indian is coming of age. The National Government is his guardian. When the tribe is extinguished, who succeeds to the rights of the tribe? These questions are important. It may be that the book-keeping of the United States—which is the only guaranty the tribes have—is impartial and accurate, and that the Indian Department records will show all the rights of the tribes, and that Congress will honor those rights by appropriations. But the question becomes one of greater importance from the fact that the severalty bill will greatly increase these complications. Some consideration was given by your committee to this subject of tribal rights, but it was finally thought better to confine the bill to the question of the juristic rights, obligations, and liabilities of the Indians as citizens and inhabitants, under the new system. I can not better emphasize the importance of the contrast between the two proposed bills than by reading Mr. Atkins's statement of the result of the Dawes bill. He says:

I fail to comprehend the full import of the allotment act if it was not the purpose of the Congress which passed it, and of the Executive whose signature made it a law ultimately, to dissolve all tribal relations, and to place each adult Indian upon the broad platform of American citizenship. Under this act it will be noticed that whenever a tribe of Indians, or any member of a tribe, accepts lands in severalty, the allottee at once, *ipso facto*, becomes a citizen of the United States, endowed with all the civil and political privileges, and subject to all the responsibilities and duties of any other citizen of the Republic.

It is to secure the enjoyment of those privileges, and the performance of those duties, that we deem further legislation essential.

Professor PAINTER. Many of you will remember Miss Robertson and her work in the Indian Territory—how full her heart is of missionary zeal! I had a letter from her last winter, in which she said that more than the missionary, more than the teacher, courts were needed in the Indian Territory. That was a good deal for her to say, but she said it deliberately. She told me of a shooting case where the physician refused to go to see the wounded man, because he could not take the consequence of knowing the facts and being summoned as a witness down to Fort Smith. Yet we can get no bill passed to establish courts, because Arkansas, and Texas, and Kansas object. I believe it is about 300 miles on the average from the center of our reservations to where the Indian can be brought into court. The condition of things on the reservations we may easily believe is bad. It is on some of them simple anarchy, and it is growing worse. They are not places in which people whom we wish to become civilized should be kept. Mr. Abbott spoke of this proposed bill as a bridge between the old state of things and the new, but it is said by Senator Dawes that the bridge will be so short that it is not worth while to be at the expense of erecting it. That is a very important consideration—one that must have its full weight. The expense of bridge-building is a matter that we must meet. The two points that will come up for discussion will be the length and the cost of the bridge.

If the severalty bill shall be carried out as slowly as at present it promises to be, as slowly as safety requires it shall be, the length of the bridge will be considerable. The Department has been able to take up no new work in allotting. Work had to be suspended in the spring. The agents had to be called home. The House put upon

"the urgently deficiency bill" a number of thousand dollars to carry it on, and it passed the House. But the Senate, under the leadership of the Indian Committee, struck it out, because it was feared that we were going too fast. There was no appropriation available till after the 1st of July, and it was then so small that the Secretary can not undertake to do any new work till he knows whether he can finish that in hand. In the mean time great efforts are being made to pass special bills to break up reservations and dispose of Indian lands, and I have grave apprehensions whether much of their land will be allotted under the provisions of the general bill before the land-grabbers, the men who are reaching out for these reservations, shall get through special bills, and secure the ends they have in view.

General C. H. HOWARD, Chicago. It seems that all there is left for this conference to do in regard to this bill is to indorse it. But there is some one else besides this conference to be convinced. Congress has got to be convinced. Others have to be convinced. I know that Senator Dawes is as good a friend of the Indian as there is on this continent. In his thoughtful and able way he gives days and nights to the consideration of this subject. It ill becomes any of us to go hastily against the judgment of such a man in such a place, after he has devoted twenty years to the study of this question. But Senator Dawes can not be both in the United States Senate and on the Indian reservation, and he can not know the facts that press on the hearts of those missionaries in regard to the terrible wrongs, not of ten or five years ago, but of to-day. One missionary stated that twenty-five Indians had just been arrested in Minnesota, who were earning \$1.50 a day, driving logs, off the reservation. They were cast into jail because they were off the reservation. My point is this, that till we have the severalty bill in operation on every reservation, we need an administration of justice that can not sanction such things. We need it, also, as an educational measure, to teach these Indian people how to attend courts, how to get justice, and how to administer these things themselves. I would like to second the motion to indorse this bill, and to appoint a committee to urge it before Congress.

Mr. CHARLES EMORY SMITH, Philadelphia. I listened to the very clear and incisive paper of Professor Thayer with keen interest, as I did to the admirable paper of Dr. Abbott, yesterday. As I listened to Professor Thayer's plea for the protection of these Indians under our Constitution, I could not help recalling a scene which made a vivid impression on my mind a year ago, when in Philadelphia we celebrated the centennial anniversary of the adoption of the Constitution. In the long procession there was one feature which attracted universal attention. It was a company of Indian boys, who had come down from Carlisle, marching in a place of honor, almost at the head of the procession, with their slates under their arms. It seemed to me that on one side there was a kind of mockery in bringing these Indians to participate in a celebration in commemoration of the adoption of a Constitution under which they had suffered such grievous wrongs, and under which they had enjoyed no protection. But, on the other hand, I regarded the fact that they were placed in this position of honor as emblematic of the truth that we had come at last to recognize that we owe them a great obligation, and that they have their place under our Constitution, and are entitled to the protection of their rights under it. And I noticed that there was no feature of the procession that enlisted so much popular interest and commanded so much applause as that body of Indians. It seemed to me that the hundreds of thousands who were looking on, many of them never having felt any direct or immediate interest in this question, yet having the vague sense which pervades the American mind that we had done this people a great wrong, had come to realize that we had at last struck the wise policy of dealing justly with them.

I have listened to this discussion with interest, and have thought that the simple statement of the facts was the conclusive argument; that it needed to be enforced by no logic, because the simple narrative of what is now the state of the no-law, the absence of all law, and the condition of things under it, shows the duty of providing some law which should more adequately meet the pressing requirements. As I understand it, the object which we are aiming at is to incorporate these Indians in the great body of the citizenship of this country, and to wipe out every distinction which separates them from ourselves, except that one distinction which is beyond our control, and which God has stamped upon the skins of the two races. To do that we must educate them as we do our own people, because we hold that under republican institutions education is the very foundation of civil liberty; and we must have effective law, because organized law is the substance and security of government. The discussions thus far have pointed to the application to the Indian question of those measures which will bring about general harmony in our system of government, and we are steadily tending toward that policy and result.

We are bringing our municipal governments more into harmony with the general system of responsible administration. So it seems to me that the object at which we should aim is that indicated in the discussion of yesterday and to-day—better education, and more comprehensive and efficient law. We should build up this Indian policy on broad principles which are in harmony with our whole system. There has

been some discussion here as to whether what is proposed is practical. I think the first thing to which we should address ourselves is to determine *what is right*; and when we have determined that, I have faith that we can accomplish it. I am ready to accept the maxim of the great Lincoln that "right makes might, and let us dare to do our duty." I believe that embraced within this conference are men and women who, when they have deliberately determined to unite upon what they feel to be right, possess within themselves and within the influences which they can bring to bear, the power to carry that policy through. It may take one year, or two years, or longer, but they must succeed eventually.

Mr. HOUGHTON. I move that the bill which has been discussed here to-day be adopted as the sentiment of the Mohonk Conference, and that the same committee be appointed to look after its interests in Congress. It was determined here a year ago that there was a necessity for some such legislation, as this bill indicates. That sentiment manifested itself in two different schemes. The Morgan bill does not meet the case fully, and we need a rallying point. This bill gives it to us. I am confident that these gentlemen, who have spent so much time, and have considered this matter so carefully, are not tenacious to have the bill passed exactly as presented, or as reported to the committee in Congress. They welcome any criticism. The only regret that I have heard, is, that there has been here, so far, no criticism, because all criticism from this conference is enlightened criticism. It desires to get at the truth, and not to oppose for the sake of opposition. This conference has come to the conviction that the Indians need something in the way of legislation in addition to what they have already.

The Nomads of ancient times, who journeyed from Egypt to the Holy Land, needed law to regulate their action; and I think they made the best code that has ever existed, with all due respect to the distinguished members of the profession here. It was suggested by the father-in-law of Moses, an outside barbarian, who saw that there was necessity for it. It has been made clear to us here that all law is simply attaching penalties to the moral law. We seem to think that while we are on the way to universal peace and good will, it is necessary to have sheriffs; and I believe that is true. The acquisition of property is the first step to civilization. As soon as the Indian owns houses and land he wants law. As soon as he has a dollar in money to invest in property, he wants the aid of police and law to protect him in that property. This is one of the first steps in emerging from a state of savagery to a state of civilization. Let the Indian have the protection of law while he is going over the bridge that separates these two conditions, be it ever so short. If the Indian is to be civilized, and to become one of our citizens, he must have law as soon as possible. As it has been intimated here, and as I heard Captain Pratt say in Washington, we must wipe the Indian out by making him a citizen of the United States—by absorbing him into our civilization.

Mrs. O. J. Hiles said that she understood the proposed law took no cognizance of tribal relations. There were certain tribal customs which would be considered crimes under our laws. She did not understand how such cases were to be treated during the passing away of the tribal relation.

Mr. AUSTIN ABBOTT. If I said that the law does not recognize tribal relations I would qualify it by saying that it does not deal with tribal relations. It does not allow tribal customs to sanction that which is not legal under our laws. But, still further change needs to be made; the sooner it is made the better. There is no good reason why we should not extend the local law, to which all other citizens have to submit, over these new American citizens, with the qualification that the national Government may exercise such reasonable restraint as is necessary to keep the peace during the continuance of the reservation system. But even now no Indian usage is a defense before a State or Territorial court to a charge of crime.

Mr. SETH LOW. There is one point which this conference ought to consider in any action. It seems to me that the judgment is almost universal that this law proposes a step in the right direction. At the same time it appears that Senator Dawes and others equally interested with ourselves in the end to be attained, have doubts as to the constitutionality of the law. Professor Thayer himself suggested that it might be wise to submit that large question to good legal minds to be agreed upon. I think that in committing ourselves to this law, we want to do it with so much reservation as shall leave the way open for such action as that. We do not want to break up our forces. We have gained the severalty bill by working together. We shall not gain the still further advance if we allow ourselves to drift apart, and I should be sorry to see this conference take such a stand with relation to this law as would seem to make us advocates of this particular measure, so that those who differ from us would be upon the other side. I would like to see a resolution that should be written out and carefully worded to cover this point. Is it not well to avoid placing ourselves on one side, and Senator Dawes and others on the other side of this particular measure? I would ask if Professor Thayer can not write out such a resolution as he would like to

have passed. The question has been discussed with great power and intelligence, and with singular felicity, and I can see no use in discussing it further.

General WHITTLESEY. Will not the effect of this measure, in case it becomes a law, be to keep the Indians for a long time a separate people? Will it not keep them from becoming absorbed as a part of our body-politic?

Professor THAYER. I do not see that it would have that effect. The bill assumes the continuance of the reservation system, but not as a permanent system. It simply says that the reasonable restraint which is necessary for the reservation system, is not by this bill forbidden. How long the reservation system shall continue is untouched. The bill simply provides that while the reservation system continues there shall be law—the law of the State or Territory under which these persons will have to come when they are absorbed into our citizenship, and that courts shall be provided for the reservation and administered by the United States Government. The bill is neutral as touching the length of time the reservation system shall continue; but while it continues it insists on the power of the United States Government to retain the control. It has a duty to these people as its wards so long as it keeps up this system, the duty of administering as well as providing law, instead of allowing that system to be administered by their worst enemies, or by their neighbors in the States adjoining.

As regards the very important and interesting suggestion of Mr. Low, I think every one must feel the desirableness of it. This, however, is to be said: that Senator Dawes takes the same position which he took last year here; that the severalty bill has done so much, and promises so much improvement, that there is no need of any legislation of this sort; that it magnifies the difficulty too much; that it is providing for a vanishing state of things; that it will take a great while to get it in working order even after the bill is passed; that before then the severalty law will be in effective working, the Indians will have escaped, and there will be no reservations. There is no likelihood of our being able to commend this bill or any other to him so long as he retains this position. The question is, whether that opinion is a right one. Last year the conference was pretty unanimous in thinking that some legislation was needed, contrary to the opinion of Senator Dawes. I think, therefore, that there is a distinct issue there. As happens always in the progress of reform, there comes a point when the older persons who have carried forward the reform stop, while others who are also engaged in carrying it on, who have perhaps come into the work later, see the necessity of going still farther. Then there comes an issue, and we must accept it. It seems to me that the general opinion is that such legislation is necessary, conforming in its main aspects to this bill. This conference differed last year, and I think it does this, from the position maintained by Mr. Dawes. I should think, if he finds that the general opinion of the friends of the Indian is the other way, it might be hoped that he would accept that general opinion as being, perhaps, more likely to be right than his own. That is the reason why I should think it not right to change the proposed resolution in any such form as would seek to avoid the position that we do differ from Senator Dawes upon that point.

As regards any particular objections to the bill, I should agree fully with what Mr Low has said. No resolution should be framed which should commit this conference to the details of this bill. If there be any point in it which shall be thought unconstitutional or inexpedient, this conference should not in advance close that point. It was in reference to that, that I said we should take the highest professional opinions as to this bill. One objection which I think Senator Dawes presented, was as to legislating to this extent in the States where there are reservations, or even in Territories. He thought it was impossible to deal so summarily with the citizens of the United States who were in a State or Territory, although on a reservation. We have competent opinion that that is not so, and it is shared by prominent legal gentlemen to whom I have spoken. Our general theory is, that while the Government maintains a reservation it maintains a place from which it has a right to exclude everybody; that on that particular piece of ground, while it is maintained as a reservation, it has the right not only to exclude, but to admit, on terms, and so to admit subject to the jurisdiction of such courts as we provide. If I am not right in that, the bill can be modified. Senator Dawes holds that when an Indian has taken up land in severalty, that land is taken out of the reservation. It is as if it were taken up bodily and lifted outside the reservation.

It appears rather to us that he is still on the reservation, although he is a citizen of the United States, and has a right to live there and go back and forth. But he must submit to the discipline of the reservation. It is not, for example, possible for this newly-made citizen to set up a whisky-shop and trade in whisky. The Government must maintain the discipline of the reservation. If Mr. Dawes's view as to the existing law is right, then the law should be changed, and the proposed law would change it. As regards details, I should suppose that the resolution that is proposed would meet the opinion of Mr. Low, that it should be the duty of this committee to endeavor to harmonize views as to the main question.

The following resolution was read by Dr. Ward, who asked to have it referred to the committee on resolutions:

Resolved, That this conference, recognizing that it is absolutely necessary for the protection of the rights of the Indians, that a general judicial system should be extended over all the Indian reservations, do hereby approve the purpose and plan of the bill to establish courts, presented by the committee appointed by the Mohonk Conference last year, and that this committee be continued, and requested to take such action as may be in their power to secure the passage of this bill, after conference with legal experts and such emendations as may be found necessary.

Mr. A. K. SMILEY. It is the hardest work to get any legislation for the benefit of the Indian, owing to the opposition of his enemies. An appropriation of money has to be pressed almost at the point of the bayonet. We can not afford to lose the support of a man who is, by general consent, the best friend of the Indian in this country. The more I have talked with Senator Dawes, the more I am impressed with his wonderful intelligence on Indian affairs. He is the most judicious and wisest of any of the friends of the Indians, and whatever he says in the Senate in regard to Indian affairs is quite sure to be adopted by it, on account of his integrity and his good judgment. You can not get a single Indian measure through the Senate without his approval. Is it wise, then, even if we are persuaded in our own minds, to press a measure to which we know he is opposed? I should hesitate to put anything on our record that looks in the least like disapproval of Senator Dawes. He may be too conservative and more cautious as he grows older, but many of us who press this measure have nothing of his experience.

Miss ANNA L. DAWES. It seems to me that a word ought to be said for my father. I feel a little embarrassed about saying it, but I think it is necessary. I think there is no danger that any difference of opinion here will "offend" Mr. Dawes. He is very sensitive lest there should be any such feeling. Of course he has very strong opinions on this subject. He feels bound to hold them because he feels bound to do for the Indian the best that he can see to be done for him. Nothing that I remember for many years has grieved him so much as differing from the friends of the Indian on this subject. But he will be the first and strongest to beg you not to qualify your opinions on his account. He hopes the Mohonk Conference will feel no delicacy in supporting its own opinion on his account. The members of this conference are responsible for their opinions as he is for his, and you may be sure that he will appreciate the delicate consideration that has been exhibited this morning.

Dr. STREBY. I appreciate as much as any one can the reasons for not differing from Senator Dawes. I indorse everything that Mr. Smiley has said; but I still think that we ought to put ourselves on record as having the opinion that something ought to be done in this direction. Most of us are laymen, and not lawyers. We can only say what our impressions are from what we have heard. With regard to the necessity for further legislation, we must vote as we believe.

Mr. SETH LOW. We want to express that idea positively, not negatively. Unless the trumpet sounds clearly, how shall men know when to prepare for the battle? We must not say what we do not mean. I like Dr. Ward's resolution, with this possible reservation: His resolution speaks of certain action as being necessary to protect the Indian in his legal rights. As I understand it, the Indian, as an individual, has no legal rights; therefore they are to be created rather than protected.

General ARMSTRONG. I think Dr. Ward's resolution is excellent. Senator Dawes wishes people to be perfectly honest and candid with him. When I was on the reservations I asked the opinion of the different agents as to the necessity of further legislation. Here is one illustration of the necessity: Two Indians on Turtle Mountain Reserve got into a row. A writ was got out, but when it was brought to the sheriff to serve he would not do it because it would cost the county some money; and if he spent the county's money he might not be re-elected. Something needs to be done to further protect the Indian, especially when he takes up land and becomes a citizen. That was the opinion of those with whom I talked. The Indian courts have done well so far, and Indian police are a great success. This effort for proper legal conditions for the Indian, as he is changing his relations, should be carried through. The conditions on the reservations are exceedingly varied, and no one rule or set of rules applies to all. The one great advantage of Professor Thayer's proposition is, that it is to be applied where it is needed; and no doubt it is greatly needed, for there must be places where there will be no law except under such provision. There is great advantage in the flexibility of the bill. Congress will cross bayonets over it with its friends, but let us commit ourselves to the right general idea, and let the details be worked out by those who are familiar with the facts and competent to do it.

It was then unanimously voted that Dr. Ward's resolution should be referred to the committee on resolutions.

Adjourned.

FOURTH SESSION.

GOVERNMENT AND MISSIONARY SCHOOLS.

THURSDAY EVENING.

The conference met at 8 p. m., the president in the chair.

General Whittlesey read two brief reports on education among the Indians, and on the results accomplished by the severalty bill, as follows:

INDIAN SCHOOLS.

During the year ending June 30, 1888, there were in operation 126 boarding and 107 day schools—a total of 233 schools, with an enrollment of about 16,000, and an average attendance of between 12,000 and 14,000.

Of these schools 70 were Government boarding and 85 Government day schools, 5 training-schools, and 3 schools for which special appropriations were made by Congress. There were 49 boarding and 22 day schools conducted under contract.

The attendance has more than doubled in the last four years. The Indians on nearly all the reservations are anxious to have schools established near their homes.

The Government schools have accommodations for only about 10,000. If it were not for the accommodations furnished by buildings by parties having contract schools, not more than one-fourth of the children of school age could be accommodated.

The increased attendance and the increasing interest aroused among the Indians as to the necessity of education for the children are both very gratifying to all the friends of Indian civilization. The prospects are brighter than ever before.

ALLOTMENT UNDER THE SEVERALTY BILL.

Since the date of the last annual report of the Indian Bureau, September, 1887, allotments have been made as follows:

Reservation.	Number of allotments.	Quantity land allotted.
		<i>Acres.</i>
Crow, Montana.....	452	71,336
Siletz, Oregon.....	59	4,737
Winnebago, Nebraska.....	317	28,495
Absentee, Shawnee, and Pottawatomie, Indian Territory.....	383	49,946
Wyandotte, Indian Territory.....	129	11,505
Eastern Shawnee, Indian Territory.....	14	1,094
Seneca, Indian Territory.....	115	8,797
Yankton, Dakota.....	342	28,553

Two hundred and fifty-two others also made selections, at Yankton, of lands which could not be allotted at the time, because incorrectly described.

Reservation.	Number of allotments.	Quantity land allotted.
		<i>Acres.</i>
Sisseton, Dakota (to all the Indians but 25).....	1,365	128,424
Fond du Lac, Minnesota.....	173

Field work on allotments at Siletz, Yankton, Crow, and Winnebago stopped at the beginning of last winter, and for want of funds could not be resumed in the spring. But Special Agents Howard and Fletcher resumed work at Crow and Winnebago as soon as possible after the appropriation bill passed, and Special Agent Connelly has been sent out to complete allotments at Fond du Lac. Field work on Fond du Lac and Winnebago, it is hoped, will be completed before winter.

Special Agents Minthorne and Collins have been instructed to make allotments at Warm Springs and Grand Ronde, Oregon.

The reason that work is not now in progress on all the reservations on which it was commenced during the last fiscal year is want of funds, Congress having specifically limited the amount which can be expended in completing work already begun.

After reading these reports General Whittlesey continued.

General WHITTLESEY. It is very evident that some supplementary legislation is needed for the protection of the Indians in their rights; and though we may not hope that the bill which has been brought before us, and upon which so much earnest labor has been expended, will go through both houses of Congress in its present shape, I think we may hope that something will grow out of it, and that the labor which has been expended will not be in vain.

With regard to the education of the Indians, there are two or three points on which I would like to say a word. It was very positively asserted yesterday that there is no system of Indian education. I am not disposed to accept that statement in such unqualified terms. We have for the Indians a superintendent, and we have received word this afternoon of the appointment of Mr. Albro, of this State, as superintendent; an excellent man, we are told. In the appropriation bill passed last winter a clause was introduced, for which we are mainly indebted to Senator Dawes, I believe, defining the duties of the superintendent, and greatly enlarging his powers. We have, then, a superintendent; we have under his direction several schools of higher order, like Hampton, Carlisle, Chilocco, Lawrence, and others. We have a large number of boarding-schools, and of industrial schools, carried on by Government; also a large number of contract schools. Besides these we have many carried on by missionary societies. We have a number of day schools, that correspond to our common schools in the States. Now is not that a system? Surely it is, and it has been in operation for a score of years. You can not create a system by an act of Congress, nor by a resolution of the Mohonk Conference. A system is an organization which must grow. You can not create a full-grown tree, but you can plant an acorn, and it will germinate and spring up and catch the sunlight and breathe the air and expand, until it becomes a mighty oak.

So a system of education must have its germ, its growth, and its expansion, and it can come to perfection only after years and years of expansion and growth. The seed was planted a score of years ago. We have now in Indian schools sixteen thousand children, and the number has doubled within the last four years. If it doubles again in four years we shall have about three-fourths of the Indian children in school. It seems to me we would better not destroy a growth of that kind and undertake by a resolution and by an act of Congress to put something in its place. Then, these contract schools which are spoken of, we do not want to sweep them away. They are among the best schools that we have. Hampton is a contract school; the school at Santee is a contract school; there is one at Wabash, Ind., and others at other places. They are specially adapted to a race coming out of barbarism, from the fact that they are religious schools. The time may come when they will be no longer needed, when the Government shall afford facilities for the education of all children of school age. Then the contract schools will change their work and become normal schools, for training teachers and preachers. What we want to urge in this conference is that Congress shall afford the facilities for education. We have been insisting upon this for some years, and we want to bring all the influence that we can to bring it about.

We worked ten years to get the severalty bill; if we persist, and bring up public sentiment, we shall get appropriations to furnish school-rooms and teachers for all the Indians of school age. We need not be alarmed because the school system is in the hands of politicians. Everything is in this country. We are all politicians, and we ought to be; we would not be good Americans if we were not. What we must do is to insist that the politicians who have the charge of the schools shall be good men. I trust we are to have a good man for superintendent, and if he will appoint good men and women, our system of Indian education will grow year by year until it is a complete system.

Mr. Smiley read the following telegram from Hon. John H. Oberly:

"Please give to the Sixth Mohonk Conference my thanks for its unanimous indorsement of my nomination to be Commissioner of Indian Affairs. Should the nomination be confirmed, I shall enter upon the duties of the office with the determination to discharge them faithfully, and in the hope that I may be instrumental in consummating the purposes so earnestly and wisely advocated by the conference."

Dr. STRIEBY. The American Indians are passing through a critical crisis, and unless they, as a race and individuals, have the guidance of the Divine Father, there will be no safety in the transition. The avenue along which these people will travel is the school. Character is formed in the school. If the school, therefore, is under the influence of something that will reach not only the mind, but the heart and conscience, and make character, then you have got these people on an avenue that will lead safely. The primary school is where the scholars will be most closely touched. The primary school is, therefore, the most essential thing. If the devil has the control of the primary school, if these children are tinctured with skepticism, taught to scoff at things sacred; if they and their fathers, breaking away from old superstitions, have nothing given in their place; if the school has no Christianity in it, then

you will fail to supply the fountains of life for these people. If your primary schools start them wrong, where will your men and women for the normal schools come from?

As to contract schools, when the United States has made adequate provision, for the education of the Indian, then we may talk of the comparison between Government schools and contract schools. But at present the Government is doing nothing of the kind.

As to teaching in the vernacular, the Indian tongue is inadequate; but, after all, I think it is more essential to give a man character than to propagate a language. The thing we want to do is to make character. Give them that which makes them men and women, citizens and Christians. The whole history of Christian missions shows that people can be better reached in their own language. I would rather have a good, honest, Christian man, if he speaks Dakota, than to have him a scoundrel if he talks English.

Dr. Kendall thought there was great reason for gratitude, in spite of the discouraging things that had been said. The work in the missionary fields on the whole is encouraging. That in Sitka had never been so interesting as now. That remarkable man, Mr. William Duncan, who absolutely took up his thousand Indians and moved them out of British Columbia into Alaska, is helping a great deal in the missionary work there. The school at Sitka is flourishing. In the Zuni field, which is a discouraging one, three or four men have resigned, and some of the workers have died. The work has, therefore, been given up largely to women. Two of them recently volunteered to take the school, and they have gone to work. Dr. Kendall paid a very high tribute to the bravery and ability of the women employed as missionaries, relating several instances showing the good results of the work which they have accomplished and the influence they exert over the Indians. He closed by making an appeal for more men. There was money enough to be had for carrying on missionary endeavors, if the consecrated and devoted men could be found to take up the work.

Miss Collins was invited to address the meeting. The following is an abstract of her remarks:

MISS M. C. COLLINS. It is strange to stand before so many white people and feel that they are all interested in this great cause. It is also strange and pleasant that I should have before me so many men and women whom I have entertained at my home on the reservation. My work has been that of a Christian missionary among the Indians. I have made everything else secondary to that. I have felt that it was more important to gain the friendship and love of some family, than to teach A, B, C's to a child in a school. The school work is important, but others can do the school work; not so many can go into the homes and talk with the people. Six years ago we went 150 miles north of my home and built a little log school-house. It was Thanksgiving Day when the men were putting the roof on. It was very cold; they could hardly handle the hammers. Mr. Riggs himself was one of the carpenters. But we succeeded in getting the house put up. Then a teacher came and took charge of the school. He did not know English. Two years ago I found that the children—not an English-speaking child among them—could read and write their own language. I went into the home of Little Eagle; he had a family of children who had been in the school. One of his children was very sick. I looked after him, visiting him sometimes two or three times a day. I often sang and read the Bible to them in that little home. I could not help feeling that if the child recovered, Little Eagle would become a Christian, because he would feel that God has answered prayer. The child was sick about three months.

Finally the time came when I knew that he must go. I shall never forget the day. Little Eagle came in and said, "Winona"—the name by which they called me—"will my child recover?" I was afraid to say no, for I thought, Indian-like, he would leave the house. I replied, "We must leave the child in the hands of God." He rose, and said solemnly, "Whether my boy lives or dies, I will serve your God." Little Eagle had a son at school at Santee. He hoped that the child would live until this son returned; but the little boy was buried away out of sight before that time. This son, Harry, came home in the spring, and was himself taken sick not long after. We could not help asking, What would the family do if Harry were taken away? But it was evident that he was going to die. One day I went in, and was surprised to find half a dozen old men and women sitting round him. Harry was telling them not to cut their flesh when he died. "It does not make you any better," he said, "and it makes you suffer, and I do not want you to do that. I want you to love God and serve him." Day after day he talked to the young men and old men, as long as he had his voice. At last, one morning the father came to my door and said, "Can you come over now?" I went over, and as I talked with the boy I said, "What shall I read about?" "Read, 'My peace I leave with you,'" he said; and I read to him that beautiful chapter. "Shall I sing?" I asked. "No, pray," he replied; and I knelt and prayed. All the people were gathered about. It was a beautiful Christian death.

The next Sabbath Little Eagle rose in the service, and preached such a sermon as I never heard from the lips of any man. This man could not speak a word of English, but he was nevertheless a man. He could be saved though he did not understand English. Has the work of that teacher, Edwin Phelps, been in vain because he did not know English? What kind of a teacher would leave the comforts of life in the East, and come out on the frontier to work simply for the money which he would receive? What kind of a man can you hire who will live 40 miles from a post-office or 100 miles from the base of supplies, for \$500 a year? You must have teachers and missionaries who love the work, who come from devotion to it.

Miss Collins closed by making an earnest appeal for more teachers, missionaries, and school-houses. She wanted special means provided for teaching the boys and girls how to work. She hoped that, as the Government schools were provided, Christian teachers would be engaged to do the work.

The following report from Mrs. Sara T. Kinney, president of the Connecticut Indian Association, was read:

The home building committee has received during the past year twenty-seven applications for loans. It has not been possible to grant all these requests, but homes have been built for three Indian families in Alaska, and for two in Nebraska. Small loans have been made several persons to enable them to repair and enlarge their homes. From the emergency fund a number of families have been helped in small ways, and an organ has been sent to the mission station at Hoopa Valley, Cal.

During the two years of its existence the home building committee has loaned out something over \$4,000, and in nearly every case the men have already commenced to pay back the money. One Indian, a Sioux, has already paid \$100 of the \$450 he borrowed a year ago. The others are doing proportionately as well.

BUREAU OF INFORMATION.

Miss Anna L. Dawes was invited to report on the work which she has accomplished during the year in giving information concerning opportunities for Indian work.

Miss DAWES. Mr. President, ladies and gentlemen of the conference: A year ago at this time, persuaded by some remarks made at the conference as to the needs of the West and the needs of the East, I offered to try in an amateur way to bring them nearer together. I therefore agreed to attempt the experiment of securing a meeting point between the two (an experiment called by your president, with that fine sarcasm of which he is master, a "bureau of information"), and I promised to report at this meeting. For various reasons it has seemed best to include in it the work of the whole year, and therefore those who heard a similar report of three months' effort at Washington last winter, will I hope excuse the necessary repetitions.

Since the conference last year I have received applications for work of various kinds from nineteen societies, seven individuals, six Sunday-schools, two boarding-schools, of which one was Vassar College. Two men wanted boys to help them on their farms, four persons wanted to be teachers or missionaries, one of them being at present an Indian agent.

Besides these forty district applications, most of which I was able to furnish with the work desired, I have given such information as I possessed or could gather to numbers of people about various matters of legislative or administrative detail about the establishment of industrial schools, the interpretation of laws, the meaning and purpose of the Indian Defense Association, the use of the "vernacular," and other subjects about which I knew equally little.

On the other hand, I have received from the field applications for help from two different tribes in danger of starving or freezing to death; from seven individual Indians for household goods, plows, clothing, loans, etc.; from Miss Goodale for wagon and harness; from Miss Tileston for a debt of \$140 on a new kitchen; for \$40 to build a new ice-house at Saint Mary's, Rosebud; for a horse and wagon from one Indian clergyman and an organ for another; for assistance at Albuquerque; for the money to build a boarding-school in Dakota; for the education of a North Carolina Cherokee, and many other things. These applications came to me directly and indirectly, but largely through Mr. Welsh, Miss Fletcher and Mrs. Kinney.

You will be interested to hear that, co-operating with Miss Dewey and others, we were together able to meet the immediate wants of the Turtle Mountain Indians, for whom Bishop Walker made so thrilling an appeal last year. They received some twenty barrels and boxes, and, through the efforts of Senator Dawes, the Government provided them with \$3,000 worth of food.

Need of a similar kind among the Winnebagoes (though resulting from causes creditable to the Indians) was met by the great generosity of a Brooklyn Sunday-school, by liberal authorities from Germantown (acting through the "bureau of information"), and by the loan of \$250 (given through Miss Fletcher) by the Friends' Association of Germantown. For this loan I was indebted to Mr. Philip C. Garrett.

Besides these and other undertakings, several Christmas boxes were sent out; about

\$25 was sent to the West in small sums; a four months' correspondence was carried on relative to the education of an Eastern Cherokee at Hampton, a case having a special bearing on the question of Indian education, etc. I was also able to raise \$551.40 toward the building of a much-needed boarding-school for Rev. Philip de Lovia in Dakota.

The whole amount of money passing through my hands was between \$800 and \$900.

I have written one hundred and nine-five letters, and the expenses of this bureau have been \$4.54.

¶ In conclusion I would say I am at a loss whether this effort is likely to prove permanently valuable or not. The limited scope of the applications from the West and the difficulty of getting efficient assistance in that quarter make it doubtful whether the labor involved is of real value. For instance, it happened twice to the same society to receive from Western freight agents the notification that its barrels had arrived, but had not been called for. This is something of a damper to Eastern enthusiasm, nor is it convenient to receive five different addresses for Turtle Mountain and no acknowledgments of goods received. The enthusiasm also fell off. Of the one hundred and ninety-five letters, all of them except four were written before May. Whether this was owing to the season, or to a lack of interest, or because I ceased to stir up the Indian-loving public, I cannot tell.

Yet, on the other hand, I can but realize that something was accomplished, and that even among our many agencies for Indian work most of them are too much occupied with their special interests to attend to these multiplied and various minor concerns.

On motion, Miss Anna L. Dawes was unanimously re-elected to her position as "a bureau of information."

The following letter from Miss Alice C. Fletcher was read :

WINNEBAGO, NEBR., *September 8, 1838.*

MY DEAR FRIEND: Permit me to present one or two points for the consideration of the thoughtful friends gathered under your hospitable roof. These points have been made clear to me from a close observation during practical work under the severalty act.

First, and most important, is the absolute need that but one law shall control both Indians and white men. The severalty act places the Indian under the civil and criminal law of the State or Territory in which he is allotted, but it does not provide for setting the machinery of the law in motion. Until this is done there is no law in reality. How can this be remedied? There seems but one sure and safe way; that is, that the land on which the Indian is allotted shall pay a revenue to the county in which it lies. The law makes the land not taxable for twenty-five years. This is a wise provision so far as the Indian is concerned financially, for he is at present quite incapable of meeting this expense. To pay taxes would take a large share of his earnings, and weigh him down so heavily that thrift and progress would be well-nigh unattainable. But the fact remains that the white people who support the State and county government in which the Indians' untaxable land lies will not take the expense of administering the law upon these non-productive people. It is of little use to say what the white people should or should not do; the stubborn fact remains that the pioneer farmers are poor and struggling, and they can not add to their present financial burdens in justice to themselves and their future welfare.

Perhaps a little more of detail will make this clearer. I know of offenses committed by Indians, and efforts have been made to get the authorities of the county to order the arrest and secure the trial of the offenders, but so far it has been impossible to get sheriffs to ride 20, 30, 40 miles to make arrests, nor are the county's officials willing to incur the boarding expenses at the jail of the Indians arrested. There is no revenue received from the people thus thrown upon the county, nor is there any fund from which the legal expenses of arrest and trial can be paid. The result is that there is no law, since there is no money by which to pay for it. There is another aspect of this matter—that is, where some reservations lie, when these are allotted and the unallotted lands are thrown open to settlement, counties will be formed, the burden of county government will fall solely upon the white settlers, while a large bulk of the land will be untaxable and held by Indians. One plan proposed by which the settlers can relieve themselves is to issue bonds that will be payable when the Indian's land becomes taxable. By this plan the accumulated debt will fall upon the Indian, and deprive him of his heritage. Thus the county would rid itself of unthrifty inhabitants.

In view of the present conditions, it looks as though some method would have to be devised by which the Indian's footing in the county may be more nearly equal to that of the white settler, if the Indian is to be actually protected on his land and placed actually under the benefits of the law. To illustrate:

This tribe numbers about 1,200. It will take not far from 75,000 acres to allot them. The bulk of this land lies in Dakota County, where the taxes are from \$6 to

\$6.50 per acre. The allotted land, if held by settlers, would yield \$18,000 yearly revenue. The Indians will give nothing, but, on the contrary, demand from the county. The case is still worse in some other tribes. These figures tell the story of the Indian's status.

It is to be feared that Congress will be slow to appropriate taxes for allotted lands, and the funds held by some of the tribes are inadequate to meet the full demand, as is the case with this branch of the Winnebagoes; but the issue is squarely here, and something must be done. In devising methods it should be remembered that while the Indians are, under the present conditions, a burden to the county, still they are identified with it, and can not be legally helped outside of it. Their daily life is mingled in many ways with the whites. All their business relations are between the two, and but one law can hold both safely.

In presenting this serious difficulty to your consideration, I would in no wise be understood as deprecating severity. It is the only road to civilization and manly living. Civilization costs. It has not been attained, nor can it be enjoyed, without effort and sacrifice. The Indian must help himself if he would not die. Our responsibility lies in the fact that owing to our methods he has been steadily unfitted to meet the conditions that we are now unable to avert from him. His old-time environment is gone. His old-time organization is broken. He is encircled by our civilization, and must adopt it or be crushed. No human power can ever change these facts and conditions.

While Indian funds may not be able to meet all the pecuniary demands upon Indian allotments, a part would be well invested if applied toward a percentage of the taxes on allotted lands.

I trust Mr. N. S. Porter, special agent to allot the Shawnee and Potawatomie Indians' territory will be present. He can verify my statements, and present some other points for your consideration. If the Indian children can be caught and trained, there is hope. Education is vital to the Indian's self-help.

MR. A. K. SMILEY.

THE MISSION INDIANS OF CALIFORNIA.

The report of the work among the Mission Indians of California was read by Mr. J. W. Davis, in behalf of the committee appointed last year on this subject, as follows:

The halo that surrounds the name of Mrs. Jackson reaches to the present work for the Mission Indians, and enlists, we are sure, your immediate interest in any report of its progress; and the higher glory of ministry to these needy ones in His name, which is above every name, has also strengthened all other interests, and will give the energy and persistence which the case of the Mission Indians and of the whole race demands.

The stimulus that comes from success has not been lacking, but the zeal evidently required in this and every branch of Indian work must be independent of the measure of immediate success.

At the time of the last conference, in what was considered the test case of Byrne against the Saboba band, the lower court had given a decision permitting their ejection from their old homes. An appeal to the California supreme court had been secured by the prompt advance by Mr. Welsh, personally, of \$3,300, required as a guaranty for a new trial. The case was in the care of Mr. Shirley C. Ward, as attorney for the United States, and although the ability of his management of it was fully attested, so many interests were depending upon the final decision that this committee offered to him the aid of strong associate counsel. While here, during the last conference, we received his reply declining to divide with any one the honor of victory, of which he was very confident, and this confidence was subsequently justified by the result.

As the province of this committee (as far as this suit was concerned) could not extend beyond offering aid to the Government counsel, the committee then sought for a person with legal training to act as field agent to prepare for the contingency of other suits already threatened, and to engage in the immediate defense of numerous small bands and individual families, who were too ignorant or discouraged to apply to Government for protection, and in the invasion of whose rights there had been little or no check and no regard for the decision of courts.

The voluntary and frequent visits of a recognized legal adviser to all parts of the field, ready to respond promptly in case of need, restoring long-lost courage in the Indians and checking their timid surrender of rights, was, in the opinion of the committee, a vital step, second only to the pending struggle in the Saboba suit. After a prolonged search the services of Mr. Frank D. Lewis were secured, and he entered upon the work February 23 of this year.

Meanwhile, as above intimated, victory crowned Mr. Ward's skillful defense of the Sabobas, a victory unexpected by the bar of California as well as by the public, and against great inherent difficulties.

This defense of the wards of the nation was in continuation of work begun by Government several years ago, but the Department, nevertheless, refused to pay the attorney of its own appointment and doing its own work; refused also to appear as defendant of its wards, and made it necessary for an individual to give bonds for a new trial; and has, since the victory, still refused compensation to Mr. Ward, till months were spent in various efforts for it by Senator Dawes, Mr. Painter, and others. Your committee had finally organized a special appeal, supported by some of the strongest intimate friends of the administration, when our earnest Senator from Massachusetts made a new effort, and by a forcible appeal secured an appropriation of \$2,500.

The limited funds in the hands of the committee, we understood, were not designed to pay the bills of the Government, and even under a justly liberal policy on the part of the Government there will be still abundant need of a supplementary work there. We were therefore also anxious lest the absolutely needed continuance of Mr. Ward's or other equivalent service should be thrown upon our entirely insufficient private subscription.

There is a deep feeling, not confined to the committee, that the friends of the Indian work, loyal as they have been to assist the Government in ways which the President and many members of his administration have been pleased to acknowledge as invaluable co-operative, have a right to claim that the interests in charge should not be so imperiled, and that their own time, strength, and money, so much needed in the main work, should not be taxed by these side struggles to secure due Governmental action.

Following the Saboba decision, an application was made to the court to reduce largely the acreage decreed to the Indians, on the plea of error in the statements submitted; but this has, within the last month, been denied, and final judgment entered for the Indians.

We have not yet been able to secure the application of this decision to the San Ysabel Ranch Indians, and restore to them the lands from which they were fenced out, but are at work upon it, and the plans for ejecting other bands, we trust, are effectually checked.

Cause for great rejoicing as this decision gives, both its importance and its limitations need to be kept in mind. It defends only those on Mexican grants—less than one-sixth of all the Mission Indians—and gives them simply a right of occupation, not ownership; but in its application to all grant Indians, including the Sabobas, it saves from ejectment nearly five hundred persons; and beyond the material value and relief from despairing foreboding and struggle for new homes to these, it brings to all of the Indians the stimulus of hope of better days; and with a realization of this hope, more thrift and less intemperance, we trust will prevail among those who have been demoralized, as well as depressed, by their wrongs.

Mr. Lewis was instructed to follow up the earnest preparatory work of Mr. Painter, and impress upon the various scattered bands the bearing of the Saboba decision upon their interests, and instruct them in the careful maintenance of their boundaries and use of the land, on the strictness of which maintenance the continuance of their newly defined rights depend.

This main struggle in court has overshadowed the need of legal help to hundreds scattered on Government land without legal title or knowledge how to secure it.

To these separate and often isolated ones, living in constant fear that their little patches will fall under greedy eyes and clutch, as so many of their fellows have, and with many of them already in the foul grasp, Mr. Lewis has been specially sent, and much time has been and will be absorbed in loosening this grasp and completing their title.

Without struggle, but not without much patient labor, an increasing number of families are being assisted in making their entries and changing from mere occupants to owners of the land.

The committee were also brought immediately into contact with numerous cases of encroachment, disputed boundaries, interference with water rights, pasturage, etc., on the reservations, and on the borders of reservations, where the boundaries had come in question—cases that had been accumulating and called for immediate investigation.

To these Colonel Preston, the new agent, in his vigorous grasp of his manifold new duties, is reaching out as speedily as possible, inspiring the respect of all, and giving assurance of even-handed justice to white and red man alike.

The purpose of the committee's appointment being to supply legal assistance in urgent cases where Government protection was lacking, without specific limits, Mr. Lewis has been instructed to give his time especially to general cases having a broad and general bearing; but, as far as consistent with this, to reach out also to individual cases, until, as it is hoped will, soon be the case, there shall be less boldness and prevalence of aggression, and more boldness in the Indians' maintenance of their rights, with more confident appeal to the regular authorities.

Of the three classes of Mission Indians, those on Mexican grants, on public lands,

and on reservations, it will be understood that the third, the reservation Indians, constitute the large majority located upon twenty executive reservations.

Of the "restoration to the public domain," as it is delicately called, of such reservations—a restoration often secured by unscrupulous pressure and misrepresentation, and proving a simple opening of Indian homes and fields to white covetousness—these Mission Indians have had with others sufficient experience.

With such history in memory, and the new severalty bill fresh before us as an effectual antidote, the committee could not be engaged in any work for the defense of reservation Indians without urging them, for this and other reasons, to intrench themselves on homesteads (steadfast homes) offered by this bill.

But under the limited appropriations, the beginning of regular allotment work in California may be much delayed; and up to a recent date the southern California land office had no official information regarding the severalty bill. Nevertheless with blanks and the Department circular construing the act, which Mr. Lewis took with him from Washington, he secured, in June last, an allotment to an Indian—the first case in California—and others will follow.

In conjunction with others this committee has made earnest appeals, but without avail, for the passage of the bill "for the relief of the Mission Indians," in which especial provision is made for their allotments. This bill is still desirable to avoid delay, and for the important provision of commissioners to settle their reservation questions.

During the summer there has been repeated official recognition of these Indians as citizens, following a very able and exhaustive plea of Mr. Ward on this subject, and their votes are now being sought. We watch with deep interest the result of this.

We can not close our report without an earnest acknowledgment of the zeal and thoroughness of Mr. Lewis's work, and of the invaluable co-operation of Mr. Painter, and not least, the devoted work of a member of this conference, Mrs. Hiles, who has spent months in California in both independent and co-operative effort.

Submitting herewith the treasurer's report, the committee asks instructions as to the continuance and close of its work.

PHILIP C. GARRETT, Philadelphia,
MOSES PIERCE, Norwich, Conn.,
JOSHUA W. DAVIS, Boston,
ELLIOTT F. SHEPARD, New York,
EDWARD L. PIERCE, Boston,
Committee of Lake Mohonk Conference.

Report of Treasurer.

RECEIPTS.

Balance on hand September 26, 1887.....	\$2,203.36
Installments received on subscriptions during the year.....	400.00
Interest on cash funds.....	71.52
	<hr/> 2,674.88

DISBURSEMENTS.

Expenses of W. S. Crittenden to Mohonk (in hope of securing his services), September 30, 1887.....	\$16.00
Printing.....	6.50
Type-writing (in Boston) for two years.....	12.48
Telegrams.....	8.83
Stenographic work and type-writing in Washington.....	10.00
Remittances to California as detailed below.....	1,450.00
	<hr/> 1,503.81
Cash balance, September 26, 1888, on interest.....	1,171.07
Besides which there are the balances of subscriptions subject to call, as required.....	1,800.00
The remittances to California (\$1,450) cover items as follows:	
Salary of Mr. Lewis, at rate of \$1,000 per year, from February 23 to September 1, 1888.....	\$519.22
Expenses of Mr. Lewis to California.....	115.00
Traveling expenses in California to September 1.....	422.72
Cost of horse and buggy.....	180.00
	<hr/> 1,236.94
Advanced for September and onward.....	213.06
	<hr/> 1,450.00

J. W. DAVIS,
Treasurer.

The undersigned have examined the above account, compared the payments with vouchers, and the balance with the committee's bank-book and find \$1,171.07 remaining on hand as above stated, September 26, 1888.

PHILIP C. GARRETT.
MOSES PIERCE.

OCTOBER 30, 1888.

On motion the report of Mr. Davis was accepted, and the committee continued.

NEW YORK STATE INDIANS.

The following note from O. S. Vreeland, of Salamanca, was read :

To the honorable chairman of the Lake Mohonk Conference :

DEAR SIR: I am requested by the people of Salamanca to invite a committee from somebody to visit this village and examine into the condition of the affairs of the Indians here. Certain measures relating to the lands of the Indians here are pending before Congress, and the chairman of the New York assembly committee named last winter lives here, and it has occurred to us that it might be of interest to the friends of the Indians to come and look the situation over. We greatly hope that some suggestion may find favor with you.

I remain, very truly, yours,

O. S. VREELAND.

SALAMANCA, N. Y., September 24, 1888.

Judge Draper, referring to the subject of the note from Salamanca, spoke as follows: JUDGE DRAPER: Those of us who were here last year will recollect the discussion which resulted from the presentation to the conference of the declaration regarding the condition of the various bands of Indians on reservations in this State; a declaration which reflected severely upon the reservation system. The verbiage of that report came from the pen of Bishop Huntington. When the annual report of the department of public instruction of the State of New York was made this year, this question was considered somewhat carefully, and treated at length. The declaration of the Mohonk Conference concerning the New York reservations, was introduced into that portion which treated of the Indian question. This attracted some attention. The newspaper fraternity gave it some attention, and the superintendent received numerous letters challenging the truth of it. The result was that it became necessary to back down or prove it, and we asked for a legislative investigation. The lower house of our legislature appointed a committee with all the modern improvements and appliances, stenographers, counsel, and power to subpoena witnesses, and administer oaths, and we began operations. We have had before this committee numerous witnesses, white and Indian, the most reliable people who could be found upon or in the neighborhood of our Indian reservations.

The report of the committee has not yet been presented, but will be in January. I myself have been present upon two or three occasions, and have personally conducted the examination of the witnesses. It is entirely safe to say that the allegations of the Mohonk Conference will be more than sustained by the sworn proofs before the committee. My own views in reference to these unfortunate people in our commonwealth have been somewhat modified in the course of the year. I know more about them, and perhaps some things more in their favor. I think it may be said with entire truthfulness that the situation is deplorable. Their word is generally reliable, and to be counted on. They are not much given to thieving, and are not very quarrelsome. But progress toward civilization or Christianity is so slow as to be unappreciable. We have kept five thousand Indians on reservations in this State for a great number of years. They have been entirely surrounded by Christian civilization, but there has been but little progress toward Christian civilization in fifty years. I asked an old missionary among the Senecas, who had been fifty-three years among that people, if the work was not discouraging. He said, "No; it is full of encouragement." "What progress has there been?" I asked. He replied, "When I came here, fifty-three years ago, Indians, horses, cows, and poultry all lived in the same room; they don't do that any more."

These remnants of the old Five Nations have each a tribal organization. Each tribe governed by a council of chiefs. These chiefs have the power of perpetuating their authority indefinitely. If a chief dies the other chiefs elect a young chief to take the chieftainship. If a chief becomes a Christian he is soon frozen out of the chieftainship and a more reliable pagan is put in his place. There is no marriage relation upon these reservations which is recognized by any law, civilized or pagan. They live indiscriminately. Among themselves they speak Indian languages almost exclusively. The language of the different tribes is not the same, but they commonly understand each other. A man and woman will live together for such time as they

see fit and then make other alliances, the children always going with the mother. These chiefs control the whole thing. They control the title of the land upon which the tribe lives. This will be disputed, but it is a fact. They have the right to allot it among themselves as they please. The members of the tribe have, it is true, what is called an Indian's possessory title to the little strip of land on which they live, but the council at any moment can dispossess the holder. The influence of the council is always pagan; always against schools and missionaries. There are 100,000 acres of land, as good as any in the State of New York, within these seven reservations, and yet the fact is that hardly more than 1 acre in 100 (I speak advisedly) is under cultivation by Indians. It is very common to find that the Indians exercise their possessory rights and let all their lands to whites.

It was found upon investigation that these lands were frequently let for many years in advance for a nominal consideration, which had been paid in advance. It was also found that there were, in some of these reservations, valuable quarry rights, and that the council had frequently sold these privileges, and had appropriated the avails to their own use. The people are divided into two classes—a division commonly recognized—a Christian class and a pagan class. The Christian class is in the minority in every instance, I think. The whole array of their power is against the encroachments of civilization.

Now, the inference which I derive from this is, that the reservation system has got to go, and go effectually and forever before you can solve the Indian problem. If you can not Christianize Indians who are upon a reservation of but a few square miles, entirely surrounded by wholesome influence, in a half a century, it will be impossible to solve the great Indian problem of the West in any such way.

Mr. SMILEY. What legal objections are there to doing away with these reservations?

Judge DRAPER. The law questions regarding this matter are even more complicated in New York than in the West, it strikes me; but the resolutions instructing this assembly committee not only direct them to investigate facts, but also to report upon the law questions involved, and to that end legal counsel was given them.

There are 1,605 Indian children of school age, according to the last report, between the ages of five and twenty-one, in our State. Here is an interesting fact: Thirty-two years ago, when the school age was from four to twenty-one, there were 1,658 children of school age. Now it is five and twenty-one. If there is any difference, we have more Indians now than then. They are not diminishing in number. There were in our thirty schools 1,040 children, but the daily average attendance was only 444. We have as good Indian school facilities as there are anywhere; we have all the facilities, all the appliances, and any amount of money to establish them. The legislature has never refused to give any reasonable appropriation requested for this purpose, and the State superintendent has absolute and sole management of it.

Dr. KENDALL. Have you any native teachers?

Judge DRAPER. No; with possibly one exception. The experiment was tried, but never worked satisfactorily. We have built a dozen new school-houses for them recently, and every one is in prime condition. Everything is supplied that could be attractive or useful, and I venture to say that there is not a teacher among them who is not fitted to be there by reason of competency, experience, and moral character. There has been great care exercised in this respect, yet we can not keep the scholars in the school.

Dr. KENDALL. Is attendance compulsory?

Judge DRAPER. There is no police power on these reservations, and I know of no way to require attendance.

Dr. WARD. Is there a difference between the Christian and the pagan children in reference to attendance on the school?

Judge DRAPER. Not much; possibly some.

Dr. ABBOTT. What advantage is it to an Indian child to get an education? In what way can he, being on the reservation, get on any better if he has been educated?

Judge DRAPER. He can not get on as well if he stays on the reservation. The more Christianity and education he has the tougher time he has, I think.

Dr. WARD. Do they stay on the reservation after they get an education?

Judge DRAPER. Perhaps the best of them go away, but not to any extent. You may keep these Indian children in day schools and let them go back home every night, and you will never solve the Indian problem. You have got to get rid of the parents in some way. We have had at Versailles an Indian orphan asylum, with 120 boys and girls, and it is one of the most interesting institutions I ever saw. The results so long as they remain in the asylum are excellent. They are lovers of music. We have three brass bands upon this reservation, made up entirely of Indians, and they compare very favorably with our best military bands.

Q. What becomes of the children after they leave the orphan asylum?

Judge DRAPER. Very many go back to their original state; situations are found for others.

Q. Is there much missionary work done?

Judge DRAPER. Yes, a large amount.

Q. What is the result of the missionary instruction and of the missionary schools?

Judge DRAPER. I can scarcely measure it. I dislike to say or think it does not bear fruit, but there is no substantial progress.

Q. Are they Catholic or Protestant?

Judge DRAPER. Protestant, almost exclusively.

Q. Do the Indians go off among farmers to get work?

Judge DRAPER. Very little. They are not given much to work, and never go far to look for it.

Q. Have they funds enough to enable them to live in idleness?

Judge DRAPER. I do not see any evidence of much wealth, but they commonly live in idleness. They are in a most deplorable and wretched condition; dirty, filthy, idle, without ambition. Of course there will be some exceptions, but this is the general rule.

Q. Do they get whisky?

Judge DRAPER. To some extent; yet the laws have been pretty fairly enforced.

Q. Do the Christian Indians live in the same squalor as do the pagans?

Judge DRAPER. Not while they remain Christians, but they backslide easily. You will say that this is not encouraging, but it is true. It is just the situation as it is known to exist.

General FISK. Do you think it would be worth while to appoint such a committee as is requested from Salamanca?

Judge DRAPER. I dislike to say no, but I am unable to see what advantage would come from a journey to Salamanca. I think that a committee of this conference would be more effectual before the legislature next winter, when this report shall be presented. There will be very strong opposition to the abolition of the reservations.

Colonel DUDLEY. What can the legislature do about abolishing them?

Judge DRAPER. That is a legal question. I will not attempt to answer it. The legislative committee is directed to do so. The question is, whether the State is able to abolish the system, or whether it requires the action of the General Government. The State has entered into treaty with these Indians within five years, but the National Government has not for seventeen years. The Indians themselves will mostly be against the abolition of the reservations, and so will the people about them. The latter fear that the Indians will become paupers and charges on the counties within which the reservations are located.

General FISK. Will you tell us something about Mr. Albro?

Judge DRAPER. Mr. Albro is perhaps forty-five years of age. He is a man of as substantial character as will be found anywhere, thoroughly reliable, a good man in every way. He has been a teacher all his life, never following any other pursuit. He was for several years in the Fredonia State Normal School, and has for several years been an institute conductor. He is thoroughly devoted to educational interests, and is at the forefront of educational men in this State. I can not say how he will develop as an administrative officer—that remains to be seen; but I will say that he is an educator of high standing and substantial character.

Mrs. Crannell asked about the provision for giving normal education to Indian youth.

Judge DRAPER. An Indian is as eligible to our normal schools as a white person or as a negro. He would have to enter a normal school upon the same terms as any other person, however. There is no appropriation for the support of Indian youth. Their tuition is free and books are furnished; but we have no way of boarding them. I want to ask General Armstrong, why can not we get the benefits of the institutions at Hampton and Carlisle for a limited number of our Indian youth who might wish to go beyond our primary schools?

General ARMSTRONG. There would be no trouble about it. One of the best men we ever had came from here. He became a civil engineer.

Judge DRAPER. Who will pay the bill?

General ARMSTRONG. If they are first-rate students we will get that out of you people.

Major Porter was invited to address the Conference. He replied that he would be glad to answer any questions.

Mr. DAVIS. You have been engaged in allotting lands to the Indians, and, I believe, have met among them some who had been educated. Was that education a help or a hindrance to you?

Major Porter. It was a very great help. About the middle of August, 1887, I was directed to go to the Sac and Fox Agency, there to make allotments to the Shawnees and Pottawatomies. After spending a few days in looking over my instructions and studying, so far as possible, the history of those people, I went with the agent to the Shawnee country, about 40 miles distant. There the agent introduced me to the head men, and arranged for a talk next day. In that talk he stated to them what we had

come for, and described our purpose of making allotments. They very quickly told us that if that was all we came for that we might go back; that all they wanted was to know how much money the Government was going to pay for the houses and cattle that the soldiers had destroyed the year before. I told the agent not to trouble them further. I returned to Shawneetown and made arrangements to camp with these people. After some days, in visiting the people and talking with them, I became acquainted with Thomas Alford, a graduate of Hampton, and another young man by the name of Thomas King. I found them very agreeable, and willing to talk about allotments, and very much interested in the success of the plan. But they wanted their people to become satisfied with it before they were willing to declare for allotment. Finding I could trust them I went over my instructions with them, and in that way they became much interested in my work. By their continued assistance, and some patience on my own part, I began work; and at the time the appropriations were exhausted we had made four hundred allotments. I am free to say that but for the assistance and continued support of these young men I believe I should have had to obey the instructions of the chief and return home without making any allotments. These young men also took pains to encourage the school at the agency, keeping the children in school and visiting it once or twice a week.

Mr. Austin Abbott asked what provision could be made on the reservations for highways and public expenses, when the the lands are not taxable.

Major PORTER. I saw at once the trouble that would follow allotment in regard to highways, especially if there is no place designated for roads. When the white man begins to take from the Indians something that has not been bargained for, there is always trouble. If it can be understood from the first, trouble can be avoided. I asked the Commissioner for instructions in this regard, but he never gave me any. There is no provision for roads.

Mr. BARSTOW. Was there no Government survey?

Major PORTER. The lands had been surveyed seventeen years before, but no roads had been thrown out on the survey.

I am exceedingly anxious that the aid of education in making allotments and in advancing the cause of civilization, may be made clearly apparent.

The Pottawatomies, who are of the citizens' band, by special act of Congress some years ago had been allotted lands in Kansas, and made citizens of that State, and most of them had exercised the right of franchise. Such land as remained untaken was speedily occupied by white settlers, and in course of time the uneducated majority lost their lands; some by reason of unpaid taxes, and others, no doubt, by the superior shrewdness of their white neighbor. A few of the more educated and intelligent men made a success of their allotments, and to-day are rivals of the best business men and farmers among the white people of the State. Those returning to Indian Territory were, of course, those who had failed in their first direct contact with the white man. Congress, by another act, allowed them to settle in Indian Territory, promising that 160 acres of land should be allotted to each man and woman. These allotments were made at different times by special agents, though only thirteen were ever approved, as the rest were unable to pay the 30 cents per acre stipulated in the act.

I found the younger portion of this people more or less advanced, most of them being able to read and write. Nearly all were anxious to receive allotments under the provisions of the Dawes bill, those opposing it doing so because this latter bill failed to allow women the 160 acres allowed in a previous act. They claimed that since a previous treaty allowed a larger amount of land, a certain paragraph of the Dawes bill provided that this previous treaty should govern the present allotments. Notwithstanding this, the people took lands as fast as they could be surveyed.

I can further illustrate by giving briefly my experience among the Sioux of Montana. My administration among this latter people covered a period just previous to the final extermination of the buffalo. Foreseeing that the rapid slaughter of this animal would deprive them of their principal means of support, I early advised their making good this loss by cultivation of the soil; and to better do this I aided them in making settlements along the fertile streams and bottoms of the Missouri, where wood and water were abundant.

Early in 1880 Rev. John P. Williamson visited the agency and was so well pleased with the plan that he promised the Indians to recommend the establishment of mission schools in settlements of twenty or more Indian houses, where farming was made a practical means of subsistence. The result was the founding of four schools in the most prosperous settlements. The schools were taught by educated Christian Sioux, the whole being in charge of white missionaries living at the agency. During my stay these were well attended and much interest manifested, and among the people of the different settlements a friendly spirit of rivalry stimulated them to making their own farms and schools the best ones. This was accomplished without extra expense to the Government. These teachers were a living example of what

education and Christianity could and would do for the Indian. Further, they greatly helped to allay the restless migratory instinct inherent in them, and by their words and example stimulated them to new interest in their first steps toward the higher life.

Adjourned at 10.45 p. m.

FIFTH SESSION.

CONTRACT SCHOOLS.

FRIDAY MORNING, *September 28.*

The conference met at 10 o'clock, and was called to order by Mr. Smiley, who read a note from General Fisk stating that he found he must leave at once, though he did it very reluctantly. He nominated as executive committee to serve for the coming year, Albert K. Smiley, Mrs. A. S. Quinton, Dr. William Hayes Ward, Mrs. A. L. Coolidge, Dr. Ellinwood, Miss Anna L. Dawes, Mr. H. O. Houghton, Dr. Lyman Abbott, Mrs. A. K. Smiley, Dr. Merrill E. Gates, Dr. Kendall, and Dr. M. E. Strieby.

To the law committee he added the names of Mr. Herbert Welsh, of Philadelphia, and Mr. F. J. Stimpson, of Boston, subject to the approval of the conference.

On motion it was voted that Dr. Ward should take the chair.

On motion it was voted that the nominations to the executive committee be confirmed.

On motion it was voted that the law committee should be continued during the year, with the addition of the names suggested by General Fisk, namely, Messrs. Herbert Welsh and F. J. Stimpson.

On motion it was voted that the proceedings of the conference should be printed, as heretofore, in a volume, to be distributed under the auspices of the Indian Rights Association.

A letter from William S. Hubbell, of Buffalo, N. Y., written to Mr. Smiley, was read, in which he took the opposite view of the state of things on the New York reservations from that of Judge Draper. The letter is as follows:

BUFFALO, N. Y., *June 28, 1888.*

I am anxious to express my profound dissent from the conclusions of Professor Draper and Bishop Huntington contained in the Lake Mohonk report last issued. So far as the Indians within the Presbytery of Buffalo are concerned, these statements, or charges, are grossly exaggerated, if not entirely baseless. They have attracted wide attention here, and at the Foreign Board of the Presbyterian Church in New York City. At the request of the foreign Board a committee of investigation was appointed by the presbytery, with myself as chairman thereof, with instructions to examine the Cattaraugus, Allegany, Tuscarora and Tonawanda reservations, all of which are in partial charge of the missionaries of the Presbyterian Church.

The charges to be investigated seem to be as follows:

- (1) Indians are opposed to schools, and refuse to send their children to them.
- (2) They are lazy and shiftless; do not cultivate their land; not more than one acre in a hundred under tillage.
- (3) Tribal organizations are tyrannical in dispossessing Indian settlers of their homes.
- (4) Wedlock commonly treated with indifference; "nests of uncontrollable vice."
- (5) Superstitions rampant, and not on the decline.
- (6) Impure religious rites practiced by the pagans.
- (7) No laws competent for protection of the people.
- (8) Chronic barbarism.
- (9) English language generally neglected.
- (10) (At Onondaga, no true Christians.)
- (11) Reign of chiefs, against all civilization.
- (12) Indians do not pay debts, and are generally good for nothing but to be removed from our path.

Our committee have thus far inspected the Allegany and a part of the Cattaraugus Reservations.

In order to test charge No. 9, I resolved to dispense with an interpreter, until I found some Indian who could not understand me in English. We therefore took an intelligent young Seneca with us, but requested him to be silent unless called upon to speak.

The Allegany Reservation comprises a strip 1 mile wide and 40 miles long, on both sides the Allegany River. We began at Salamanca, and journeyed through the greater part of the strip to Oldtown, at the lower end. We were not expected, and no preparation had been made to receive us. I found nine-tenths of the men at work, either farming, repairing roads, or peeling bark for tanning. I was fortunate enough

to meet the census-taker on his rounds, from whom I could secure the acreage of land under tillage, much of which is on the river-bottom, out of sight of the road, and not likely to attract the notice of a casual visitor passing along the highways. Three Indians whom I met told me that each had 100 acres under cultivation, and another had 75 acres under tillage. I conversed with about thirty Indians of all ages, and most of them men. Not the slightest difficulty was experienced in using the English, except that they spoke slowly. I noticed no difference between their speech and what I hear in Buffalo. Not once did I need my interpreter, and the missionary tells me that nothing needs to be interpreted except expositions of Scripture, containing words and truths to which the Indians are not accustomed in ordinary exchanges of thought.

I have not time to go into details, but with singular unanimity the testimony was against all the alleged facts of the "charges." There is actually no basis for one of these twelve charges at the Allegany Reservation.

All whom I saw are in favor of schools, and I could learn of only one family who wished to remain in ignorance, and this out of personal dislike to the teacher.

Not an instance had ever occurred of settlers being dispossessed of land by the chiefs.

Wedlock among the pagans is just as real under their ceremony as if it were Christian marriage, and the squaw just as really a wife. Only one instance known on the Allegany and Cattaraugus Reservations of intermarriage with a negro, and that man was despised.

No one has ever heard of such a thing as *impure* religious rites. I conversed about this with a pagan chief of council, who became a Christian a year ago, and had every motive to speak the truth.

As to laws, their peacemakers correspond to our justice of peace, and thence they appeal to the council (composed of eight Christian and eight pagan representatives or councilors, the president being taken from each party alternately); and if justice is denied here they can appeal to the county court, after which they have all the legal luxuries of whites.

As to vice, drunkenness and licentiousness are much less common than in Buffalo. The reign of the chiefs is not on the whole obstructive to civilization, though the pagan chiefs are jealous of their old prerogatives.

There are many sincere and intelligent Christians among them, and, as Rev. Mr. Trippe the missionary says, at least one hundred and twenty-five families, or more than one-half, living reputable Christian lives. Many of the homes are neat and inviting, and none that I saw were squalid. Everything about the two reservations was far above the level of the Pequot and Mohegan reservations in Norwich and North Stonington, Conn., with which I was familiar twenty-five years ago.

In a word, I was greatly cheered and encouraged by what I saw. There is a model orphanage at the Allegany Reservation in charge of the Friends, whose admirable method and genuine success deserve special mention. Mr. Aaron Dewees is the superintendent, aided by six women teachers.

There has been no sacrifice of the White Dog (the old pagan ceremony) for twelve years, and the superstitions are fast disappearing.

The chiefs of the Tuscaroras have prohibited the playing of base-ball on Sunday, and no such games have been allowed on the Sabbath there for the past seven years.

The Indians say that more than two-thirds of all on reservations can use the English language readily, and that only the very aged, and the young children who have not yet left home for school, can not *understand* the English when spoken to. They add that often to strangers an Indian assumes a sullen air, and pretends not to use English when he understands it perfectly.

Mr. Crandall, a very intelligent and honorable merchant on the reservation (Allegany), says that the Indians there, as a rule, are honest, pay their debts, and are trusted by him as readily as the whites. His account books at the store corroborate this statement. The census-taker told us that out of eight hundred and eighty-seven Senecas and one hundred and twenty-four Onondagas, two-thirds talk English, and not more than fifty could not understand it when spoken to them.

I also conversed at Salamanca with many white citizens of that thriving town, which is built on the reservation, under special act of Congress (1875), the land being leased for a small sum (said to be about \$11,000), and then sublet at a very large profit by these white pre-emptors. One gentleman told me that he had never heard of an instance when an Indian man had insulted a white woman. The testimony of all the whites was favorable to the general good character of these Indians, except that it seemed to be the general belief that they were indolent and shiftless. One gentleman, a Democrat and politician, gave me a list of eight or ten families on the Allegany Reservation who were of high character and "as reliable as anybody." He said that out of the twenty-one hundred Indians at the Cattaraugus and Allegany Reservations, two-thirds could converse in English. He estimated that one-half of all the tillable land was under cultivation.

Dr. Ellinwood said that he could only speak for the Cattaraugus and Alleghany Indians; he knew nothing of the Onondagas. He thought that the same discouragements existed as among other heathen races, but he was confident that the results of missionary work among the Alleghanians would compare favorably with those of ministerial work anywhere. The additions to some of the churches had been two or three times as great in the last two years as the average additions to the Presbyterian churches throughout New York. There is no vernacular work in the missions among the New York Indians. The gospel can be as freely preached in English there as anywhere, and the school work is all in English. Until the railroad lines were cut through the reservations the Indians were steadily increasing in numbers, but the contact of the white men had been a blight. He was glad to state that the character of the teachers in the schools supported by the State had constantly improved. Judge Draper had brought out the facts on one side, and doubtless the Presbytery of Buffalo would in time produce all the light that could help to form a complete estimate.

Judge DRAPER. I see no good result to come from any prolonged discussion of this matter. I will not challenge the good intentions of the writer of this letter. I say the man is deceived. He has been on a reservation which is, perhaps, in a better condition than any in the State, and probably on the best part of that reservation—a reservation which is a mile wide and 40 miles long. The only interest I have in the matter is to get the real facts out. In the course of the next winter I will endeavor to supply to the members of this conference the report of the legislative committee and as much of the testimony that has been taken by it as can with propriety be put in print, and then we will see who is best advised about the matter.

ADOPTION OF PLATFORM.

Dr. Abbott, as chairman of the committee appointed to draw up a platform, read the following resolutions, and asked that they might be voted on separately:*

The Lake Mohonk conference, at this its sixth annual conference, reaffirms the principles of justice and equal rights affirmed at previous sessions, and, in the name of the people of the United States, demands their application in better and more thoroughly organized systems of jurisprudence and education.

1. The Indian is not a foreigner; the tribe is not a foreign nation. Whatever his past history may have been, the Indian now is, in point of fact, a member of this nation, and as such must be amenable to its laws, subject to its jurisdiction and authority, and entitled to the privileges and prerogatives which belong to and are inherent in citizenship. Among these are the right to protection in the ownership of property, liberty in his industry, and the freedom of an open market for his productions. The land laws already passed recognize these his inherent and inalienable rights. It remains for the nation to protect him in them by some adequate system of courts organized by and vested with the authority of the Federal Government, and easily accessible to the poorest, the least influential, and the most remote. During the present transition period, the Indian can not with either safety or justice be given over to the protection of State and local courts, which are often inaccessible and not always impartial, nor left to petty police tribunals organized by and dependent on the will of the Indian agent; tribunals essentially inconsistent with the fundamental provisions of the Constitution. The conference gives its hearty approval to these essential principles of organized justice, and urges upon the favorable consideration of Congress the bill proposed by the law committee of this conference, now pending in the United States Senate, or some other bill embodying these principles.

2. Neither the land in severalty, nor law administered by competent courts, will suffice for the protection of the Indian. More fundamental than either is his education. The present ill-organized and unsystematic educational methods of the Government, the imperfections of which have necessitated the labors of voluntary and philanthropic societies, should give place to a well-organized system of popular education, framed in accordance with the principles of our American institutions, and competent to provide the entire Indian race with adequate education. It is the duty of the Federal Government to undertake at once the entire task of furnishing primary and secular education for all Indian children of school age on the reservations under Federal control. It has no right to thrust this burden on the pioneer populations in the midst of which the Indians happen to be located. It has no right to leave this burden to be carried by the churches and private philanthropic societies which have taken it up because the necessity was great and the neglect absolute. The cost of education is immeasurably less than the cost of war; the expense of educating the Indian for self-support less than one-tenth the cost of keeping him in pauperism. We call upon the Department of the Interior to inaugurate at once a thorough and

* For the sake of convenience the resolutions are given here as finally adopted, the verbal changes suggested during the discussion being embodied.

comprehensive system, providing at national expense, on principles analogous to those which experience has incorporated in our public school system, for the education of all Indian children in its ward and care, in all the elements of education essential to civilized life and good citizenship—the use of the English language, the common industrial arts and sciences, the habits and proprieties of domestic life, and the ethical laws which underlie American civilization. We call upon Congress to provide at once, and by wholly adequate appropriation, the necessary funds for such a system, for buildings, teachers, inspectors, superintendents. And, in the name of the Christian and philanthropic people of the United States, and of the people of those Western States and Territories who rightly demand that the charge and burden of a pagan and pauper population shall no longer be thrown upon them, we pledge their cordial co-operation in such an effort to remove at once the national dishonor of supporting ignorant and barbaric peoples in the heart of a Christian civilization, with only feeble and wholly inadequate endeavors to bring them into harmony with a free and Christian civilization.

3. This education should be compulsory; but on those principles of compulsion which are recognized as legitimate in the free commonwealths of the world. The Indian child should be required to receive such education as will fit him for civilized life and for self-support therein, but his parents should be left at liberty to choose between the Government and the private school, so long as the private school furnishes the elements required by civilized life and conforms to a uniform standard prescribed by the Government and maintained in its own schools. A uniform standard of qualification should be required of all teachers receiving appointment, and should be enforced by rigid and impartial examinations. The tenure of the teacher's office should be permanent. Removals should be made only for inefficiency, incompetency, or other unfitness. And the entire educational service, from the superintendents of schools to the primary teachers, should, in the interest of just administration and efficient work, be exempt from those changes and that instability of tenure which appertain to political and party appointments.

4. In view of the great work which the Christian churches have done in the past in inaugurating and maintaining schools among the Indians, and of the essential importance of religious as distinguished from secular education, for their civil, political, and moral well-being, an element of education which, in the nature of the case, the National Government can not afford, the churches should be allowed the largest liberty; not, indeed, to take away the responsibility from the Government in its legitimate sphere of educational work, but to supplement it, to the fullest extent in their power, by such schools, whether primary, normal, or theological, as are at the sole cost of the benevolent or missionary societies. And it is the deliberate judgment of this conference that in the crises of the Indian transitional movement, the churches should arouse themselves to the magnitude and emergency of the duty thus laid upon them in the providence of God.

5. Nothing should be done to impair or weaken the agencies at present engaged in the work of Indian education. Every such agency should be encouraged and promoted, except as other and better agencies are provided for the work. In particular, owing to the anomalous condition of the Indians and the fact that the Government is administering trust funds that belong to them, what is known as the "contract system"—by which the nation aids by appropriations private and missionary societies in the work of Indian education—ought to be maintained by a continuance of such aid, until the Government is prepared, with adequate buildings and competent teachers, to assume the entire work of secular education. In no case should the Government establish schools to compete with private or church schools which are already doing a good work, so long as there are thousands of Indian children for whose education no provision is made.

On motion the report of the committee was accepted, and the resolutions were then taken up separately. After discussion, in which Dr. Foster, Professor Painter, Dr. Abbott, Dr. Strieby, Dr. Aikman, General Howard, the Messrs. Smiley, Professor Thayer, Mr. Barstow, and General Whittlesey took part, the first resolution was unanimously adopted.

The second resolution was then read by Dr. Abbott. This was discussed at great length by Dr. Ellinwood, Mr. A. K. Smiley, Professor Painter, Mr. Shelton, Colonel Dudley, Dr. Kendall, Dr. Abbott, General Howard, Mr. Davis, Miss Collins, Dr. Ward, Professor Thayer, and General Whittlesey. The resolution was then adopted unanimously.

After a few words of discussion the third resolution was unanimously adopted.

The fourth resolution was then discussed by Mr. Barstow, Dr. Strieby, Dr. Ward, Dr. Ellinwood, General Howard, and Mr. A. K. Smiley, after which it was unanimously adopted.

The fifth resolution was unanimously adopted after slight debate. The platform as a whole was then unanimously adopted.

On motion it was voted that the law committee be requested to take all suitable

measures to secure the passage of the bill reported by the committee and now pending in the United States Senate, with such modifications and amendments, if any, as may seem to them desirable.

On motion it was voted that a committee of five be appointed by the chair, to be known as the educational committee, whose duty it shall be, as representatives of this conference, to co-operate with the Commissioner of Indian Affairs and the Superintendent of Indian Schools, to secure the organization of such an educational system as is foreshadowed in the platform just adopted by the conference. The committee was afterward announced as follows: President Gates, Superintendent Draper, President Rhodes, Mr. A. K. Smiley, and the Rev. F. G. Peabody.

The following resolution was offered by General Armstrong:

Resolved, That in view of the desire already expressed by some Indians to cease depending on Government food, and to have in ways that are better for them the equivalent of the rations, this conference urges upon the Government the importance of allowing any Indian entitled to rations the privilege of drawing the equivalent in farm utensils, furniture, live cattle, or in other ways that may be approved by the Indian Bureau.

General Armstrong, in support of his resolution, said that the ration question was one that must be got out of the way. The Santees, who are entitled to rations, asked to have implements instead, but they were refused. The Sissetons made a like request, and were refused. Major Anderson saved a thousand dollars from the amount due the Indians, and hoped to have it in utensils, but was refused. This pauperizing method of feeding the Indians is their curse. They must be taught to be self-supporting, and it would be a step toward it if the young men could be allowed to have means for becoming self-supporting instead of their rations. An expression from the conference like that embodied in the resolution would have weight with the Government.

Mrs. Hiles asked if the Mission Indians would derive any benefit from such an arrangement.

Professor Painter replied that the Mission Indians had never surrendered anything to Government, hence they were not entitled to rations, and this was meant only to take the place of rations.

The resolution offered by General Armstrong was then adopted.

Adjourned at 1 p. m.

SIXTH SESSION.

DISCUSSION OF RESOLUTIONS CONCERNING AN AGENT IN WASHINGTON AND CONTRACT SCHOOLS.

FRIDAY NIGHT, *September 28.*

The conference met at 8 o'clock, Dr. Ward in the chair.

The following committee was appointed to collect funds and take charge of the publication of the proceedings of the conference: Mr. Augustus Taber, Mrs. E. Whittlesey, and Mrs. W. W. Crannell.

The following telegram was read from General Fisk:

"The country will be listening for the final utterance of our conference as never before. Let us say that which shall encourage and cheer those who have so successfully laid the foundations, and resolve to go on with them to perfection as rapidly as possible. Firmness for the right and charity make a happy combination."

The following resolution was offered by Mr. Houghton, as chairman of an informal committee:

Resolved, That a committee of three be appointed, whose duty it shall be to select a man who shall be the paid secretary of this conference, and who shall reside in Washington, and give his time to the promotion of the religious, educational, industrial, and secular interests of the Indians along the lines of policy pursued by this conference. It shall be the duty of the gentleman selected to secure all information possible that may be of use to this conference, to attend to legislation before Congress, and to aid the Indian Bureau by suggestion and legitimate influence. And it shall also be a part of his duty to represent in any reasonable way, in Washington, those benevolent societies working among the Indians which shall contribute to his support. His action shall be under the supervision of the committee above named, and he shall make an annual report to this conference.

Mr. Houghton, in presenting this resolution, spoke as follows:

MR. HOUGHTON. This conference represents all shades of opinion. It brings into confederation all the people who are interested in the welfare of the Indian. There

are many societies interested in Indian work. This conference embraces them all. The only certificate that is asked to admit a man here is that he shall be interested in the best welfare of the Indian. We manufacture public sentiment here, that is, the sentiment that goes out from here has its influence on the opinion of other people and of the Government. Why? Simply because it carries on its face and in its action the impress that it has no end to serve, except the best good of the Indian. It has no private ax to grind. It realizes the great fact that we have a race of pagans among us. We want to absorb and Christianize them. We want them all to be men, and to have the rights of citizenship. It seems to me that we want to unify this sentiment, and give power to it, and not let it end in talk. Talk is the least practicable of all the means of reforming the world. How can we make the sentiment of this conference effective? The best sentiment is based on actual facts. We want to get at facts. To get the facts we want a broad man to serve us. We want one who shall be accustomed to dealing with the world; who shall be a politician in the best sense of that term. Whether we can find that man I do not know; but if we can, and he can come here once a year and give us a careful survey of the field, then we shall have so far a foundation on which to act, and we shall get a new impetus for action. Information thus obtained and passed through the crucible of discussion, and formulated as the sentiment of this conference, may then be spread broadcast throughout the country by means of the press, the clergy, and individual effort; and we all know that public sentiment in this age is nearly omnipotent everywhere.

I do not know if we can find this man, or whether we can raise the money; but I think if we can get the one we can then get the other. I think this is a practical question. No doubt there are difficulties connected with this matter, as with everything else. But I think if we can make up our mind that we want a paid secretary of this conference, one who shall be not only at the command of the conference, but at the service of all the organizations that go to make it up, who contribute to his support, we can find him, and secure the means to pay him.

Dr. Strieby moved the adoption of the resolution. He thought the appointment of such a man would be a good thing, though he saw difficulties in the way.

Judge Draper doubted the advisability of this proposition. He did not doubt the money could be raised, and if the money was found a man could be found to work for it. He thought the whole thing was too "worldly" for the Mohonk conference. It would mean the keeping of a man in Washington to the end that the various denominations affiliated with the conference should have their fair share of things at headquarters. He did not approve of any denomination doing such a thing; and because any one did it that was no reason why others should, and certainly no reason why the Mohonk conference should do it. Speaking as an official, he said that while the disinterested suggestions of a committee of this conference would be almost controlling with him, he should feel like showing a paid agent, kept on hand to watch him, the way to the door. The intention might be good enough here, but it would be misunderstood, and in the public mind would go far to change the status and lessen the influence of the conference.

Mr. Frank Wood said that if the conference were simply the representative of religious bodies he should agree with Judge Draper. He thought it unseemly for religious bodies to be vying with each other for public plunder. He thought, however, that the conference had been able to accomplish as much as it has because it has had the *unpaid* services of such a man, who happened to be, the agent of an unsectarian body, who has generously given his time and talents to this work. Many a time information had been received from Professor Painter which had started movements for the benefit of the Indians. The enemies of the Indians were represented by agents in Washington, and he thought a little more worldly wisdom on the part of their friends would not come amiss. The presence of such an agent as was desired in Washington would save many journeys there on the part of busy men. He hoped the resolution would be adopted.

Dr. Foster thought the fears of Judge Draper unfounded. Most of the denominations were receiving already as much money as they could match with that contributed by their own churches. He thought if such a man were appointed he would be very useful in communicating to the religious bodies news directly from the field. The object of appointing an agent was not to get more money out of the public crib.

General Whittlesey said that he agreed entirely with Judge Draper. He thought it would change for the worse the character of the conference. It would also be understood as putting it in a position of antagonism to one of the great denominations of the country. He thought the conference did not want to put itself in that position.

Dr. WARD. Certainly not.

Dr. Strieby thought there could be no harm in making the experiment, and if the result were not good, it could be given up.

Mr. Houghton said the object was not to put the conference in antagonism with the Catholic Church.

Dr. Abbott thought that if any such radical measure were to be adopted by the conference it should be carefully considered; he therefore moved that this resolution be referred to the executive committee, with power, and this was done.

The following letter from J. P. Williamson was then read:

The Dakota Mission, made up of the Presbyterian and Congregational missionaries among the Dakotas, in annual session at Oahe, September 20, 1888, desire hereby to remonstrate against the policy of discrimination against our mission schools pursued by some of the Indian agents, as they claim, by the requirements of the Department. By this ruling the agents claim that no children can go to mission schools until the quota of the agency school is made up, and that no children once in Government schools can be transferred. In this way the liberty of Christian parents, as to where they shall send their children to school, is interfered with. And so this mission appeals to the Government to have this trenching upon individual liberty brought to an end, and thus the national honor preserved. In specification we would name the agencies of Fort Peck, Fort Berthold, Yankton, and Devil's Lake where these causes of grievance have existed.

Attest.

JOHN P. WILLIAMSON,
Chairman.

FRANKLIN CROSS,
Secretary.

General Armstrong, in an appeal for the Apache Indians now held by the United States Government, said: Last year reference was made to the 350 Apache prisoners, including 115 children under twelve years of age, and 160 women; the rest, men, about one-half of whom were infirm. For two years they have, as to education, been neglected, except during their stay in Fort Marion, Fla. They have been moved to Mount Vernon barracks, and are under excellent care, where Geronimo and his band have joined them. It is not, however, a suitable place for their permanent detention, or for their practical education, though the women can be taught to do certain kinds of work. We recognize the great courtesy and interest of the War Department, but it is time something final were done for these Indians. Teachers, delayed by yellow-fever scare, will soon be there, and will be well received. A capable nurse is expecting to go and see to the sick—one of experience with Indians. The money question is the main point. I brought the matter before the Boston committee, and, as a result of a satisfactory meeting, about \$1,000 have been collected by Mrs. Bullard. There ought to be at least \$500 more contributed. The salary of each teacher will be about \$500, with traveling expenses from the North, and some outfit must be provided. These men had to be moved out of Arizona. But some of them either took no part in the recent outrages, or fought on our side against the renegades. We have no right to hold these innocent men as prisoners. It is a great wrong.

The one good thing done in connection with them has been the sending of 106 to Captain Pratt's school, in Carlisle, Pa. I have proposed purchasing a place of 800 acres of fine land on Back River, a very healthy place near Hampton, and settling these Apaches on lands in severalty there. The Hampton school has right alongside of that a farm of 600 acres, which would be a material benefit. We have had already there 15 Arizona Indians, and have had, except in two cases, no trouble on account of their health. About 16 have died at Carlisle school, showing that they are sensitive to northern climates. All civilization of such people is costly of life. No earnest attention seems to have been paid to my proposition, though very politely received; its merits might well have been examined, especially as to health and industrial conditions. General Crook, the best authority on the Apaches, approves this plan. Mr. A. K. Smiley and Mr. Herbert Welsh have examined the ground personally, and approved it. So far as I can see, nothing is likely to be done about it. Other plans may be in view. It is to be hoped that these innocent men, held arbitrarily as prisoners, will not remain so longer than is necessary. What justification is there of their past confinement of two years?

General Armstrong presented the following resolution:

Resolved, That in the work which is pressing immediately upon us in the education of thousands of Indian children now wholly unprovided for, that this conference deems it all important that the Government continue its aid to the various missionary societies and boards with prompt and generous support.

In support of this resolution General Armstrong spoke as follows:

General ARMSTRONG. I have been strongly advised not to bring this resolution up. But it means that we desire more recognition for the contract schools established by the Government, uniting with the churches. This method of education is to me the ideal thing. It calls upon all the resources of our Government and all the resources of the people to combine for the elevation of the Indian. I defy any one to say that

it has not worked most successfully in the past. It has been the best work of all. The discussions which we have heard look to the New England system, which is colorless as to religion, as the ideal thing. The idea proposed by Dr. Abbott and others was not to stop at once the Christian schools in existence, but to hasten the establishment of these colorless schools to take their place.

In New England you have the Christian home, and you can therefore afford to have your schools colorless as to religion. The Indian has no home; the children have no religious influence, but are pagans. The only way to build up his character is by Christian teaching. I assume that religion is the basis of character—that morality is conditioned upon it. The “contract schools” are building up character. Some of the Government schools are very good; the teachers are good and in earnest, and are more Christian than I supposed; but they do not compare with those that our missionaries and churches have built up. It is the difference between the fairly good and the very good. These very good contract schools are the issue.

An overwhelming majority have voted not to put them down, but to increase the Government schools. I hold that the contract schools ought to be enlarged. If I know anything about the Indian, this resolution in their favor is too weak. The contract schools are the best thing we have. They are making good the place of father and mother; sending back into savage homes in the summer vacations Christian ideas and inspirations caught from teachers, who secure and hold their places, not by official patronage, as most Government teachers do, but from a desire to lift up the red race. They always have done the best work, and always will; let us have more of them.

Prof. J. B. THAYER. It is, of course, obvious that General Armstrong is proposing an addition to the platform, which was carefully prepared and was adopted this morning. I think there is some misapprehension as to what the platform is and what it is not. I would ask that it be now read, that we may hear exactly what is is. [After the reading of the platform by Dr. Abbott, Professor Thayer continued.]

It appears to me that it is highly undesirable at this late moment to undertake a complete overhauling of our platform. There is a difference of opinion here. There are a number who object as a matter of principle to the union of church and state, and who would think it inexpedient to recommend the Government to maintain religious schools. I am of that number, and I should wholly object to any pure and simple proposition of that sort. The point, however, that is alluded to by General Armstrong—the cordial recognition of the fact that the religious bodies have heretofore done, and are doing, immense service—appears in this platform. Nothing whatever appears to oppose the continuance of the present system by which the Government gives money to religious bodies, even though it does not give impartially; for I believe it has been stated here that the Catholics, out of \$300,000, get \$200,000. Nothing is said in the platform which objects to the continuance of this system of helping along those who are willing to teach and civilize.

On the contrary, the platform, by its silence, must be understood as approving, certainly not as objecting to it in the least. It proposed, however, what appeared to meet the approbation of our body this morning—that it is the duty of the Government to maintain an unsectarian system of schools. I hope the conference is not going back on that. It is now proposed to introduce a wholly new thing, a proposition which so far has been avoided; that it is the opinion of the conference that the contribution for religious schools should be increased; or that it should be continued—without any expression of the condition that it should only be continued until this new system is adopted. It is to be understood from the platform that the conference does not oppose granting the money *until* the new system is adopted. I think it stands right as it is. There is a cordial recognition of what the religious denominations have done; and there is, besides, an expression of the opinion that the Government should establish and maintain unsectarian schools.

Dr. Foster moved as a substitute the following:

Resolved, That so long as the Government fails to provide for the thorough education of every Indian child in those elements essential to civilization, the Government should, by its contract system of Indian schools, continue its liberal aid to the mission schools, organized and sustained by benevolent and missionary bodies.

Dr. Foster said that he could not stultify himself by voting against the union of church and state in Massachusetts, and in favor of such a union at the Mohonk Conference. His resolution put as the prominent thought the fact that the Government had failed to do its duty, and that therefore we were justified in asking its aid in attempting to do for it what it was not yet ready to do fully itself.

Mr. A. H. Smiley said that he hoped the conference would come to some harmonious conclusion. He thought it was a bad thing for church and state to be united, but the schools among the Indians that had been established by the religious bodies were acknowledged to be the best schools that exist among the Indians, for the reason that they have been planted by earnest, religious men, and the teachers are permanent;

whereas the teachers in the Government schools are changed every year or so, and sometimes even more frequently. He thought there was no possibility of securing from Government at once the amount of money necessary to put in operation schools of as high a character as the existing contract schools, and it would be most disastrous to the Indian work to have those given up for a long time to come. These schools should eventually be set aside, because they were un-American, but not at present.

Judge Draper opposed the resolution and the substitute. He thought the conference should at least be consistent with itself. It had that morning adopted a declaration of principle which he considered the broadest, the most advanced, and the most complete which had ever been put forth by the conference. Are you going back on that? he asked.

[Several Voices—No, no, no.]

Judge Draper (continuing). This morning we said we were in favor of the adoption of an Indian educational system free from sectarian influence and control. That was in full line and accord with our American ideas upon the school question. Now we are asked to support a proposition which asks for Government support of schools which are entirely managed by different religious denominations. I am opposed to that. The most that we can ask is, that in the transition period from one system to a better one we shall simply say nothing upon that question. We shall let the Government go on in the old way without protest till the time comes when Government schools are provided suited to the needs and the circumstances of the Indians.

Dr. Kendall was strongly in sympathy with the position of the committee that the school system should be made more perfect, but he wished to have a recognition of the work already done, and a desire expressed that that work should be continued until the Government had made the proper provision for educating Indian children.

General Howard thought that the conference was practically united. The only thing that kept members apart was that all were not familiar with reservation life. It was important to keep good schools in existence and to give them a hearty indorsement for the time being. In the Government schools, as they at present exist, there are all sorts of teachers. In the contract schools teachers are appointed on account of their qualifications for their work; in the other schools this is not so. Until Government has taken up this work and is prepared to carry it on the best schools must be supported as they are.

Mr. Smiley said that government is founded on principles of general expediency. It has been found inexpedient to have religious teaching in Government schools. He supposed that if good religious instruction could be maintained in the public schools in all cities it would be a wonderful advantage to the country; but the people do not agree as to the kind of religious teaching, so it is not expedient to have any. While, therefore, the conference would enunciate the general principle that sectarian schools are an evil, he did not see the objection which Judge Draper saw to continuing them until something better is provided.

Judge Draper repeated that the platform said nothing against the continuance of the old arrangement during the transition period, and it was the understanding of the committee that nothing would be said against that, but the resolution under consideration asked in an affirmative way that the Government should continue sectarian schools.

Dr. Strieby said the conference had always been a practical body, and he hoped it would so continue. There were two thoughts before it: one a far-off ideal; the other, whether the conference should not try to push forward and extend what is practically doing so much good now. Should the weight of the assembly be thrown into that which can not be reached for fifty years, perhaps, in such a way that it would damage the good practical work that must be carried on to reach that distant period so greatly desired?

Dr. Smith, of New York, agreed with Mr. Smiley in the importance of harmony in the conference. Any resolution which this conference should pass should be passed unanimously. It would be a gigantic step backward if it should for a single moment give the slightest support to the union of church and state. He wished to offer as a substitute the words "until the establishment of national schools those already established shall not be interfered with."

Mr. Frank Wood thought the cause of all our difficulties in the Indian system was that everything connected with it is un-American. It is un-American to put a set of men on reservations and shoot them if they try to leave. The actual conditions, however, must be considered. The bill discussed and recommended, giving the Indians courts and a system of laws, is a great stride in advance; yet it retains reservations, though un-American, because they are necessary for the preservation of the Indian. He believed in the principle that the church and state should not be united. He believed in all the principles of the platform adopted; but the present Government reservation schools are not fit to educate a lot of pagans; and, on the other hand, it is admitted by all that the best work has always been done by the mission

schools. He himself would not have entered this work if he had not thought he was following, perhaps afar off, the steps of Him who said, "Inasmuch as ye have done it to the least of these my brethren ye have done it unto me." What was wanted was not a body of educated pagans. It was largely a question of money. If the Christian church would not support its schools alone, he thought it would be folly to refuse aid from Government to make these men good citizens and Christians.

Dr. LYMAN ABBOTT. I urged General Armstrong not to introduce this resolution at this time, not because I had any fear of a free discussion, but because it seemed to me the time had gone by when we could have it profitably. Some members who had strong opinions on this subject have gone home thinking it was settled. I object to Dr. Foster's resolution. I have been thus far very conservative at this conference, and I should like to say now just what I think. I think that we Christian ministers do not trust the Christian churches and people enough. I think we make a mistake in supposing our work is dependent on Government aid. While I think it is unfortunate to make radical revolutions by sudden measures, or to interrupt good work except as other and better agencies are put in its place, I believe that the junction of church and state, in every phase of it, has been equally injurious to the state and to the church. If I could go into Plymouth pulpit next Sunday morning and say to my people. The Government has resolved to withdraw all appropriations from the American Missionary Association, and it must, in the future, do its religious work without a cent from the national Treasury, I believe the church would double its subscription. I believe every pastor could double the subscription of his church to the American Missionary Association in the same way. But I do not expect to bring the world to my way of thinking. I am content if we say that we must leave religious education to the church, and keep our hands off from the present work until a better method is organized.

Dr. Foster withdrew his substitute.

General ARMSTRONG. I am ready to stand by the sentiment of the Mohonk Conference, that not one dollar of Government money should go to the support of a religious school. If that is inconsistent, I stand on that. But remember that the Government is the trustee of the Indians' funds, and has a perfect right to take the Indians' money and do the best for the Indians, body and soul, that it can. When it sees fit to take the Indians' money for lands that he has sold and use that money which we are holding, it has a perfect and absolute right to maintain these contract schools. Why have you a word to say against them, so long as they are maintained with the Indians' own money?

Dr. WARD. I would like to say a word on this resolution. A good deal has been said about consistency, and it is a jewel; but it has been implied that there is only one principle which governs these things, and that the same principle which governs in an ideal state should govern under other circumstances. As I understand it, we do hold to the principle of no union of church and state as an ideal. But we are looking at facts. We do have an American system, which does allow and does insist upon the use of Government money as well as Indian money for purposes which have to do with religious education.

This principle does not apply to the North nor the South; it belongs to the whole country. Chaplains are employed to give instruction to children in reform schools, to men in reformatories, in prisons, hospitals, and in the South in schools supported by the public funds. That is done in Virginia, Georgia, Mississippi, and other States in the Union which have exceptional classes of men with which to deal, where the State puts them in families, and must care for their religious needs. Every one of these States gives money for religious purposes. There is not a particle of difference between the State of Virginia giving money to support a school under religious auspices, and our request that the United States should do the same thing for the Indians. I insist upon it that it is an American principle, but one that has to do with imperfect and temporary conditions. We have been told again and again that we are dealing with a vanishing state of things in dealing with the Indians. So long as we can not have the ideal condition we must have the best that we can get, and the best schools to-day are those religious schools that are aided with the Indians' money. We have most admirably expressed the general American theory, or one American theory. We must also consider the conditions which are temporary.

Dr. Ellinwood took the ground that the Indians are the wards of the nation; and as a guardian would be at liberty to pay for the tuition of the children under his care out of the funds belonging to them, so he believed the United States Government, acting as guardian for the Indians, had a perfect right to pay for the education of those Indians out of moneys belonging to them. He contended that this did not militate against the principle that had been discussed.

Dr. Abbott offered to incorporate the changes suggested in the platform which he had offered. It was unanimously voted that this should be done. (See platform, on page 94.)

General Howard offered the following resolutions, which, by vote, was referred to the executive committee:

Whereas information from credible sources has reached this conference that purely missionary and religious work has been interfered with by Government officials under cover of authority from the Indian Bureau at eleven or more agencies or separate tribes and by different agents and inspectors and in repeated instances and in the following specific ways, namely:

(1) In forbidding to hold prayer-meetings more than once during the week days.
 (2) In forbidding to hold more than two religious meetings on the Sabbath.
 (3) In forbidding missionaries to go from family to family and read the Bible in the Indian homes.

(4) In the forbidding of native Indian missionaries supported wholly by our Indian Missionary Society from doing purely missionary work.

(5) In ordering Indian children to discontinue going to a Sabbath school devoted solely to religious instruction.

(6) In forbidding white missionaries to hold religious services except in certain prescribed ways and at times appointed by said officials, and with the threat that unless they complied with the orders relating to these religious matters they should be expelled from the reservations.

(7) In forbidding native missionary teachers in schools supported wholly by missionary funds from opening their schools by prayer;

And whereas the existing orders of the Indian Bureau continue to the present time to sanction interference with the rights of conscience and religion;

Resolved, (1) That this conference do hereby express its condemnation of all such orders, instructions, and actions on the part of Government officials, and pronounce them in violation of the spirit of the Constitution of the United States, which guaranties to every person of our country, without exception of race, entire religious liberty.

Resolved, (2) That we learn with satisfaction of the appointment of a new Commissioner of Indian Affairs, and believe that it will only be necessary to bring the abuses herein specified to his attention to have them promptly corrected.

Resolved, (3) That to this end a copy of this preamble and these resolutions be sent to the Hon. J. H. Oberly, Commissioner of Indian Affairs.

The educational committee was announced as follows:

President Gates, of Rutgers College; Judge Draper, superintendent of education in New York; President Rhoades, of Bryn Mawr; A. K. Smiley, and Prof. Francis G. Peabody, D. D.

Dr. ELLINWOOD. We have met once more under this hospitable roof, and have been impressed anew with the great privilege it is to meet here through the princely hospitality that we have received for the sixth time. I am sure we shall not be willing to go from this place without, in the most hearty manner, expressing by a vote of thanks our appreciation of the kindness of Mr. and Mrs. Smiley. I move such a vote of thanks.

Prof. F. G. PEABODY. It has been my great pleasure to come among you as a stranger, and to remain among you with a feeling of friendship, not to say intimacy. And I have witnessed something which is more remarkable than possibly many of you have suspected. Here was an issue brought before us with some abruptness, and with the prophecy of our host that the discussion would be serious and warm. But, with a unanimity which was beautifully complete, this issue has melted away before us. As we climbed the heights of this great argument and reached this peaceable conclusion, I confess it was like mounting these rugged rocks about us; and the same experience came over me to night that I felt when, after a somewhat arduous climb to the summit, I found myself peacefully resting in an arbor. I wish to say that for a new-comer the same sense of home, the same delicious sense of peace, the same eagerness for the work that calls us together, comes to me that must have recurred to you all, and I gladly second this motion of gratitude and respect.

The vote of thanks was then unanimously passed.

Mr. Smiley acknowledged the thanks, and wished the members of the conference a happy year until they should come back to resume their meetings.

After the singing of "America," and a benediction, the conference adjourned, *sine die*, at 10.40 p. m.

LIST OF MEMBERS.

- Abbott, Rev. Lyman, D. D., editor Christian Union, New York,
 Abbott, Mrs. Lyman.
 Abbott, Austin, LL. D., counsellor at law.
 Abbott, Mrs. Austin.
 Aikman, Rev. Dr. William, Atlantic City, N. J.
 Armstrong, Gen. S. C., principal Normal and Agricultural Institute, Hampton, Va.
 Barrows, Mrs. Isabel C., The Christian Register, Boston, Mass.
 Barstow, A. C., ex-chairman Board Indian Commissioners, Providence, R. I.
 Bullard, Mrs. S. H., president of the Massachusetts Indian Association.
 Cleaveland, Miss Abby E., Poughkeepsie, N. Y.
 Collins, Miss M. C., Dakota, Mission Dakota.
 Coolidge, Mrs. A. L., Massachusetts Indian Association, Boston, Mass.
 Craig, Oscar, State Board of Charities, Rochester, N. Y.
 Craig, Mrs. Oscar.
 Crannell, Mrs. W. W., secretary Eastern New York Branch Woman's National Association, Albany, N. Y.
 Davis, William Morris, Philadelphia, Pa.
 Davis, Mrs. William Morris.
 Davis, Joshua W., vice-president Boston Indian Citizenship Committee, Boston, Mass.
 Davis, Mrs. Joshua W.
 Dawes, Miss A. L., Pittsfield, Mass.
 Dawes, Mrs. H. L., Pittsfield, Mass.
 Dean, Miss Eliza A., New York.
 Dean, Miss Louisa, New York.
 Draper, A. S., superintendent public instruction, State of New York, Albany, N. Y.
 Draper, Mrs. A. S.
 Dudley, L. Edwin, editor The Citizen, Boston, Mass.
 Dudley, Mrs. L. Edwin.
 Eaton, Rev. Theodore A., D. D., rector St. Clement's Church, New York.
 Eaton, Mrs. Theodore A.
 Ellinwood, Rev. F. F., D. D., Board Foreign Missions Presbyterian Church, New York.
 Ellinwood, Mrs. F. F.
 Fisk, General Clinton B., chairman Board Indian Commissioners, New York.
 Fisk, Mrs. Clinton B.
 Foote, Rev. Henry W., pastor King's Chapel, Boston, Mass.
 Foster, Rev. Addison P., D. D., pastor Immanuel Congregational Church, Roxbury, Boston, Mass.
 Gallup, Mrs. J. C., Clinton, Oneida County, New York.
 Goddard, Mrs. Delano A., Boston Indian Citizenship Committee, Boston, Mass.
 Harding, Rev. John W., editorial writer Springfield Republican, Longmeadow, Mass.
 Harding, Mrs. John W.
 Hiles, Mrs. O. J., Milwaukee, Wis.
 Houghton, Mr. H. O., treasurer Boston Indian Citizenship Committee, Boston, Mass.
 Houghton, Mrs. H. O., president Cambridge Indian Association.
 Howard, General C. H., ex-United States Indian inspector, Chicago, Ill.
 Huntington, Daniel, president National Academy of Design, New York City.
 Huntington, Mrs. Daniel.
 Irving, Mrs. Theo. L., president of the New York Indian Association.
 Kendall, Rev. H., D. D., secretary Board Home Missions Presbyterian Church, New York.
 Kinney, Major John C., editor Hartford Courant, Hartford, Conn.
 Kinney Mrs. Sara T., president Connecticut Indian Association, Hartford, Conn.
 Longfellow, Miss Alice M., Boston Indian Citizenship Committee, Cambridge, Mass.
 Low, Seth, Brooklyn, N. Y.
 Low, Mrs. Seth.
 Ludlow, Miss Helen W., The Normal and Agricultural Institute, Hampton, Va.
 Marshall, General J. F. B., Boston Indian Citizenship Committee and in charge Southern and Indian educational work, American Unitarian Association.
 Marshall, Mrs. J. F. B.
 Painter, Prof. C. C., corresponding secretary national educational committee, Indian Rights Association, Great Barrington, Mass.
 Peabody, Rev. Francis G., D. D., Harvard University, Boston, Mass.
 Peabody, Mrs. Francis G.
 Porter, Major N. S., Ponca, Nebr.

- Quinton, Mrs. A. S., president Woman's National Indian Association, Philadelphia, Pa.
 Shelton, Rev. Charles W., financial secretary for Indian missions, American Missionary Association, Birmingham, Conn.
 Shelton, Mrs. Charles W.
 Smiley, Albert K., member Board Indian Commissioners, Mohonk Lake, N. Y.
 Smiley, Mrs. Albert K.
 Smiley, Alfred H., Lake Minnewaska, N. Y.
 Smiley, Mrs. Alfred H.
 Smiley, Miss Rebecca H., Woodford, Me.
 Smith, Charles E., editor Philadelphia Press, Philadelphia, Pa.
 Smith, Mrs. Charles E.
 Strieby, Rev. M. E., D. D., corresponding secretary American Missionary Association, New York.
 Strieby, Mrs. M. E.
 Taber, Augustus, New York.
 Taber, Mrs. Augustus.
 Talcott, James, New York.
 Thayer, Prof. James B., professor law, Harvard University, and Boston Indian citizenship committee, Cambridge, Mass.
 Valentine, Lawson, New York.
 Valentine, Mrs. Lawson.
 Wade, Miss, New York.
 Wade, Mrs. Robert, New York.
 Ward, Rev. William Hayes, D. D., editor The Independent, New York.
 Whittlesey, Gen. E. W., secretary Board Indian Commissioners, Washington, D. C.
 Whittlesey, Mrs. E. W.
 Wood, Frank, Boston Indian citizenship committee, Boston, Mass.
 Wood, Mrs. Frank, treasurer Massachusetts Indian Association.

F.

JOURNAL OF THE EIGHTEENTH ANNUAL CONFERENCE WITH REPRESENTATIVES OF MISSIONARY BOARDS AND INDIAN RIGHTS ASSOCIATIONS.

WASHINGTON, D. C., January 17, 1889.

The annual conference of the Board of Indian Commissioners with representatives of religious societies engaged in missionary work among the Indians, of Indian Rights Associations and others, convened at 10 a. m., in the parlor of the Riggs House.

There were present Commissioners E. Whittlesey, secretary, John Charlton, William H. Waldby, and William D. Walker; Rev. M. E. Strieby, D. D., secretary of the American Missionary Association; Rev. Arthur Mitchell, D. D., secretary of the Presbyterian foreign board; Rev. O. E. Boyd, of the Presbyterian home board; General J. F. B. Marshall, of the Unitarian board; Cyrus Blackburn, of the Friends Yearly Meeting; Rev. Robert de Sweinetz, of the Moravian Missionary Society; Rev. D. C. Rankin, of the Presbyterian board south; Herbert Welsh and C. C. Painter, of the Indian Rights Association; Mrs. A. S. Quinton and Miss Helen K. Foote, of the Woman's National Indian Association; Miss Kate Foote, president of the Washington Indian Association, and Miss H. G. Bradley, secretary; Edward Stabler, jr., and Phebe Wright, Friends; Hon. B. M. Cutcheon, Hon. Hiram Price, Rev. Sheldon Jackson, D. D., Rev. T. S. Childs, D. D., Rev. Samuel H. Greene, Admiral and Mrs. Rogers, Rev. T. S. Hamlin, D. D., General S. C. Armstrong, Capt. R. H. Pratt, Miss Alice C. Fletcher, Hon. John H. Oberly, Commissioner of Indian Affairs, Rev. John Eastman, a Flambeau Indian, Miss Anna L. Dawes, Miss Laura Sunderland, Col. Samuel F. Tappan, R. V. Belt, of the Interior Department, Hon. H. O. Houghton, of Boston, and many others.

The meeting was called to order at 10 o'clock by General Whittlesey, who read a note from General Fiske, stating that he could not be present on account of the death of a friend.

Dr. Childs led in prayer.

General WHITTLESEY. In the absence of General Fiske I will ask Mr. Charlton, for many years a member of the board, to occupy his place as chairman.

Mr. CHARLTON. While I regret the absence of General Fiske as much as any of you possibly can, and while I feel how far short I must come of presiding as he has presided at these meetings, I must ask your indulgence and your help, and I shall endeavor to do the best I can, under the circumstances. If Dr. Mitchell is present we would be glad to hear from him.

Dr. MITCHELL. I have attended these conferences so infrequently that I am not quite familiar with the character of the reports that are expected; is it simply a general statement?

The CHAIRMAN. What you have done during the past year.

Dr. MITCHELL. I am one of the secretaries of the board of foreign missions of the Presbyterian Church. Both of our boards of foreign and home missions are laboring among the Indians, as I suppose you know. It is now something like fifty-three years since the board of foreign missions commenced their work. We did work among them before, but not in our organized capacity. That began something like fifty-three or fifty-four years ago. From the very creation of the board the first man that reached his field went to the North American Indians. From that time we have sent something like five hundred men and women to preach the gospel among the Indians and to teach among them all forms of useful knowledge. I am not able to give the precise figures, but I presume that in that time the church has disbursed a million and a half of dollars in the maintenance of those laborers. They have expended one-half or three-quarters of a million of Government funds that have been intrusted to them. Some of our missions are no longer in connection with us, having been passed over to other organizations. The Indians that were formerly savages have become civilized, have churches and pastors, and are no longer regarded as a proper field for our board of foreign missions. We have very recently passed over several of these missions and we have recently opened new ones.

Our main work is among the Sioux in connection with the Pine Ridge, Yankton, and other Agencies. There is a very large number of Indians there, and we have there established preaching of the gospel, and have just finished a very nice church, perhaps costing \$1,500 or \$2,000. We built one or two new school-houses, and put up dwellings for new missionaries, and that work has opened with a great deal of promise. Our missionary labors seem to be very welcome indeed. During the year that closed last May we had at work among the Indians, in the various tribes, fifteen American-ordained ministers, thirteen native ministers, and two licentiates. We had three laymen, American missionaries, at work, and thirty-five women. By American, I mean white people. We have thus thirty-three men at work, twenty-eight of whom are ordained ministers. We have thirty-five teachers, women sent out by our missionary boards. We have fifteen native teachers, Indians.

We have under this missionary board twenty-one churches, with about eighteen hundred communicants. One hundred and forty-five communicants added to the membership of these churches during the year closing last May.

We have thirteen schools among these Indians, both boarding and day schools. There are rather more in the day schools, the whole thirteen having about four hundred and twenty-five children in all.

A MEMBER. Supported by the church alone?

Dr. MITCHELL. Some of these are what are known as "contract schools." Others are supported entirely by the church.

The reports from our missionaries themselves, which it would take too much time to give, especially from those working among the Dakotas, have been unusually encouraging. There has been considerable friction between the missionary body and the Government, a good deal of talk and discussion as to the amount of help to be given, etc. It has thrown an element of confusion over the work; yet, after all, the purely religious work at which we aim, primarily, has been uncommonly prosperous. Our missionaries write with a great deal of encouragement. I wish that throughout all our church the ministers could show as good results as can be shown by the missionaries of our board sent to work among the Indians. God has evidently opened their lips. It has been very largely through the Indian men they have trained and educated and fitted for the work of the gospel ministry. We have a large work among the Nez Percés, Omahas, Winnebagoes, Senecas, Chippewas, Sac and Fox. That covers about all the work we are engaged in now.

The CHAIRMAN. That is certainly very encouraging.

Dr. STRIEBY. I represent the American Missionary Association. We have five principal stations: One at Santa Fé, one at Santee, one at Oahe, Dakota; one at Fort Berthold, and one in Washington Territory. We have established two new stations this year at the Rosebud and Standing Rock Agencies, at which we have an educated minister, and have seen good results from their work. I will not detail the statistics, as that is not necessary. We have sent the figures to the Board of Indian Commissioners, and they will be published.

There are two points that have interested me this year, and which I feel some desire to push further; that is the work among the outside tribes, by means of the native missionary. We have some seventeen or eighteen stations where the person who officiates is a native Indian, educated at the Santee school. He goes right out among the Indians wherever there is a cluster of them that have some prospect of permanency. There he establishes a little school, and exerts what power he can in saving souls and educating the people. We usually build a \$400 house, and we give him \$300 for his

salary. That has accomplished good. We have found some little difficulty in securing competent Indian men and women for this work. I recently wrote to Thomas Riggs, who has charge of these out-stations; said I, "How can we accomplish the business, and how can we get good men, and is it an effective mode of reaching them?" His reply is, "The difficulty about getting men is passing away. At Oahe we have about two hundred pupils, including a theological class, made up in part from students from our school and in part of students from Sisseton. If by adding to the force there, and giving more time to these men, and letting them be prepared for this sort of pioneer work, we do what has been so greatly desired, namely, find a use for them. It is pushing the work among the Indians as no other method would do."

Riggs's reply as to the benefits of pushing the work are encouraging. There is no mode that is better than this, he says. He suggests one modification: "Send out the man, build him a better house than we have been doing, and give him two assistants, white lady teachers, and thus give an Anglo-Saxon force to the enterprise." But I think we can do better than that. Take a man and a girl from Hampton, marry them, if they would agree to the arrangement, and send them out. Our agent, Mr. Shelton, was at Moody's Northfield meeting last fall, and presented the work, and the audience were carried almost captive. We have already built a house with the money there raised. By letting a man and wife go out as missionary pioneers, to do whatever kind of work can be done, and let the teacher be there, to give force to it, it seems to me we shall give a great efficiency to the work. In addition to these two new stations, we have built a hospital at Fort Yates. Miss Collins came east two years ago to address meetings, and at a meeting in Boston the people raised \$400. It could not go to any one denomination or another, and she suggested that it be put into a hospital. "If I can have a little building," said she, "I can have a hospital room for sick people that come to me." Some ladies in Boston gave \$2,000 to establish it, and we have a very comfortable house, with wards, bath-rooms, etc., that will accommodate six or eight patients. We have sent out a white lady physician, trained in the schools, and of practical experience, to take charge of the work; she also goes out among the people.

Our work has been encouraging. I do not know as I have ever come to this meeting with a more encouraging report to make in regard to the work in all departments.

The CHAIRMAN. We are glad to hear these encouraging reports. We would like to hear from General Marshall, if he is ready.

General MARSHALL. I represent the American Unitarian Association, who have heretofore done very little in the Indian missionary and educational work. Within a few years they have made an effort, and in searching for a field where the need was greatest, they were recommended to the Crow Reservation, in Montana, by Lieutenant Romaine and Lieutenant Brown. We sent our agent out there, who found that there had been no established missionary work among them. One reason for that was that the Crows had never committed any hostilities against the whites; as the missionaries naturally went to those tribes where the most danger was to be apprehended, the Crows had been neglected. This was because the Sioux were their natural enemies and they were ready to help the whites against them. We decided to locate our work there. We found them in a very low state of morals. Their only contact with the whites had been with those who came to make money out of them, and they were not in favor of the white man's ways and looked upon every one coming as one who wanted to make money out of them. They still regard our schools in this way.

We have established an educational institution and industrial boarding-school that will accommodate 50 pupils. The agent sent a lot of pupils arbitrarily at one time, which led to an outbreak which was summarily put down. They are averse to sending their children to school. Catholic priests had been there before us, and shortly after we established ours they set up one. These are the only ones, except the agency school. There are 700 children, and these schools can accommodate 200. Yet, with our school that accommodates 50, we have now only 23. The Crows are promising to fill it up, but I do not think they will do it very speedily unless there is a compulsory law. We find the children to be docile and affectionate and much interested in their work, and the Indians are beginning to appreciate the importance of the work. Forty children have recently gone to Carlisle. The agent of the school found less difficulty than before in getting them to go. Eventually we think they will be willing to send all their children to school.

There had been a treaty with the Crows, under which they were to take up land as is provided in the subsequently passed Dawes bill. The Government agent has done as much as the Government appropriation would allow, and the Crows manifest a disposition to settle down and build huts. As soon as our school is full we shall probably establish another school. The disposition among us is to do all there is encouragement to do for the Crows. Although they are very low down in the scale, still I think the day is coming when they will all be desirous to have their children educated.

A MEMBER. Will General Marshall have the kindness to tell us how near his school is to the Government school?

General MARSHALL. It is 7 miles from Custer Station. Fort Custer is 20 miles away and the agency is 40 miles off. The Catholic school is 50 miles in a southerly direction from us.

The CHAIRMAN. Is there any one to represent the Methodist Church North? Will Mr. Boyd speak for the Presbyterian Home Board?

Rev. O. E. BOYD. I feel somewhat embarrassed, for several reasons. One is the largeness of the work that the board of the Presbyterian Church is doing, and another is that I stand in the place of Dr. Kendall and it is hard to follow after the king. Our work is very extensive as to its boundaries and as to its amount. I need not tell you of our work in Alaska, for Dr. Sheldon Jackson will tell you larger stories about fish and missionaries than I can possibly do. But just a few words as to the general plan that we operate upon may be necessary. Our work has not grown in Alaska as to the number of schools but they are all of larger size and have probably done better work. This is particularly true of the school in Sitka, the only training-school in Alaska. Last year we had from 75 to 100. We have now 170 boarding pupils. Thirty-four of these are from the Metlakatla school lately established by Mr. Duncan. Sufficient to say of the value of that work is just to report that last year that native church reported to our general assembly the addition of 113 to their number.

Our work at Juneau is that of a girl's home, where we have about 25 girls, taken to save them from the evils that beset them. We have a day-school at Hoonah of 80 to 100. We have at Hydah another girls' school of about 32 pupils, and several other missions in connection with them. We have two other stations at Fort Wrangel, where we have a minister, and we also had a teacher at Chilcat, who has lately passed away. There is one fact that I want to call attention to. We have heretofore had a contract with the Government for carrying on our Sitka school. Last year we had a contract for 75 pupils, but since July we have had none. We are, however, offered a contract for 60.

Leaving Alaska to Dr. Jackson, and coming down to Washington Territory, we have there no schools, but we have one minister and Indian helper. It has been told to me within a short time that so successful has been this man that every Indian on the reservation is a member of the Presbyterian Church. I do not know that we have a very large membership. A late report from him tells us that he is reaching out among other tribes, and in a recent visit to a little tribe on the coast shows this wonderful statement: He was invited to go there and tell them the story of Christ. He went, and when he told them the simple story of the Christ, they said to him, We believe in this Jesus; come and preach Him to us. Another fact in connection with that mission is, we have not had a school at this reservation, for the reason that there was a sufficient school conducted by the Government. Some of the teachers were Presbyterians, and the school was doing such valuable work that we thought it not worth while to spend any church money. But lately others have established off the reservation an industrial boarding-school, supported by the Roman Catholic Church, which is sapping the Government school till it is becoming valueless.

Our next station is down among the Pimas and Papagoes in Arizona. We have had a missionary there for ten years, preaching and helping the natives. He has secured himself in the favor and love of those Indians. He is about to establish several schools of this nature; taking a young man and his wife, building them a little home, and teaching them for such work as Dr. Strieby has spoken of.

At Tucson, which is about 9 miles from the Papago Reservation (at Saint Xavier we have a little day-school), but at Tucson a year ago we established an industrial boarding-school. We have 75 boarding pupils there. The school is doing a good work, more and more effective. It is, however, so new that it has not accomplished enough to make a general report. The prospects are good. In New Mexico we have a school at Albuquerque which has been a most unfortunate enterprise in many respects. Many years ago we began it in a hired building; it became very successful. The Government put up a \$25,000 building, and we added \$9,000 or \$10,000 for improvements. Although this school was taken out of our hands, we have received no pay for the money we laid out on these Government buildings. When we had 166 boarding pupils in our school, the Government notified us to vacate, which we did. Afterward, by the advice of the Commissioner of Indian Affairs, we opened a school in the same place. The buildings we erected were burned down. We finished our main building last summer. It cost \$14,000. It was burned before we entered it. Again we went to work. Like Presbyterians we believe in the perseverance of the saints, and to-day we have a new building, at a cost of \$8,000 or \$10,000, and a school as full as it will hold.

In the Indian Territory we have a number of schools. Among the Cherokees, 2 boarding-schools and several day-schools. The work has been hopeful. Among the Creeks we have 4 boarding-schools. At Muskogee, 2 teachers and 33 scholars. At Wealaka the school is closed for repairs upon the building. At Wewoka, among the

Seminoles, we have a school in operation and about 63 boarding pupils. Among the Choctaws we have 2 large boarding-schools, one at Wheelock for girls having 60, one for boys of 100 pupils. It is new but is doing well, and is in good hands. We have a number of day-schools among the Choctaws, some of them having 200 pupils. I think we have about 1,500 church members in the Indian Territory, and about the same number of scholars there.

Our next school is at Sisseton. We have been operating it for about five or six years. It was a small affair when we took it. We have added two or three buildings and propose to erect a fifth. I visited it last fall in November, and I have to pronounce it a most valuable school, doing efficient work. To any of us who have been among the heathen tribes, to then go among such tribes as at Sisseton and see what has been done, we can but say it is good to do this kind of work. We find Christian people, we find a native Indian minister, who I was told in the outbreak of 1863 was noted for his cruelty, especially in the line of murdering little children. I found him preaching the gospel to 300 Indians, preaching with power and force. I found a school of 122 pupils so full that they could not take more. No less than 20 were turned away during the week that I was there. The school is beloved by the people, and the teachers have the confidence of the natives, and they are being gathered there into the church and elevated in every particular.

I can in passing but give a tribute to the grand and noble work that was done by the Drs. Riggs and Williamson fifty years ago, when they began their work there. It is the foundations they laid that we are now building upon. They were well laid. The Indians have so far advanced that they have been assigned their lands in severalty. They are so far advanced that they do not have to do as I did when I came down from my room this morning—they do not have to lock their doors. We left all our doors open there when we went to church. That is the kind of civilization I wish we had in Washington and New York.

Our board has spent \$125,000 in buildings. Our expense for school work was \$118,000, for preaching, \$29,105. We received from the Government \$19,236, and from the government of the Indian Territory \$16,452.

Twelve schools are boarding, 2 are homes, 15 day-schools, 29 in all. We have 63 ministers; 38 are native Americans and 35 Indians. We have 68 churches; members, 2,863; teachers, 115; schools, 29; scholars, 2,451. I have noticed that our schools are located at or near the reservations. That is the policy of our board, and I believe generally of the boards represented here. I want to make this quotation: General Armstrong, in a recent letter after an extended tour, says, "Education has done much to reach them. Teachers and missionaries have done the most of all. The latter have given their lives to the race."

When I stood in the Sisseton school, some two months ago, one of the best women on earth was teaching those children in a rare manner. Her soul was in her work and she loved them. The day before Christmas God took her, and she sleeps in the cemetery beside the little boy, who died a week before, among the Indians of her choice. Truly they have given and they are giving their lives to this race.

General WHITTLESEY. Mr. Chairman, I will interrupt the proceedings of the meeting for a moment with a motion. I move that a committee of three be appointed by the chair for the purpose of presenting resolutions and topics for discussion at the afternoon session. Motion seconded and carried.

The CHAIRMAN. I will appoint on that committee Dr. Welch, Dr. Jackson, and Mrs. Quinton.

General WHITTLESEY. Mr. Chairman, we have to-day a representative of a missionary society which has not been represented heretofore, a representative of the Moravians, Dr. Sweinetz. I trust he may be called upon to say something of their work.

Dr. SWEINETZ. I find some difficulty in speaking, and I shall have to be very brief. I wish to express my gratification at being present, as our little church takes a great interest in missionary work, and as regards Indians, we were in former years among the pioneers who commenced work among them. But I am sorry to say that it has dwindled down to almost nothing. We were very successful in the last century, but we have now only two or three stations left. We have lately commenced a new work in Alaska, and it is on that account that I came here. Our work is among the Eskimo in northern Alaska. We have two stations there, and by the last report we were gratified to hear that the gospel is beginning to find entrance into the hearts of that people. They are a very gentle race, but they are very degraded and low down. We feared that we could not make an impression, but at last reports they were coming to our missionary and asking him to erect chapels. We have every reason to believe that there may be a great awakening among them. I think Dr. Jackson knows more about it than I do.

The CHAIRMAN. We are certainly very glad to have the doctor among us. I know of no church that has done as much, for its numbers, as the church he represents; I do not say it as a compliment, but merely as a fact, that we are glad to know. Is Mr. Blackburn, of the Friends, present?

Mr. ED. STABLER. Mr. Blackburn is not here. We feel that we have very little to say. Our branch of the Friends formerly had six agencies, but lately we have had but one—the combined agency of the Santee, Flandreau, and Ponca Indians. We have done but little work. We have had the care and oversight of the Indians, who are progressing very rapidly, and they seem to be able to stand alone. They are much more careful of their farm implements and in working their crops. But we have felt that there was a want that we have endeavored to fill for the benefit of the Indian women. We intend to send a woman out to reside at the agency and visit the women. We are about to get five matrons to live among the civilized tribes, and have it still in prospect. We have continued to supply the schools with literature and little matters for the children, and have had a care over the men, sent them papers and such little matters as that, but we have expended but little money. We feel that we have but a small report to make, but that is the extent of it.

General WHITTLESEY. Mr. Chairman, you will remember Dr. Johns, of the Southern Methodist Board, who was here last year. I have a letter from him, in which, after expressing his regret that he can not be with us to-day, he goes on to say: "Our work among the five civilized tribes is increasing in interest and importance. During the past year there has been an increase of 25 preachers in the field, and of 483 members. We are largely extending our work among the full blood Indians, especially among the Creeks and Choctaws. Our work with them is carried on chiefly through native preachers or interpreters. In addition to the educational enterprises reported in the annual report sent you, we have now at Vinita a college for boys in process of erection. It will cost, when completed, say, \$15,000. It is designed for young men from all the tribes. Our work, opened last year among the wild tribes in the western part of the Territory, will receive enlarged attention from the board. It is our purpose to establish an industrial school at an early day in connection with our evangelical operations."

I have also a letter from Dr. Langford, secretary of the Episcopal Board of Missions, but we have present Bishop Walker, and I am sure that he can well represent the missionary board of that church.

Bishop WALKER. I regret that I am unable properly to represent the Episcopal Church here to-day, inasmuch as I have not seen the report for the year, and inasmuch as the work in my own diocese is on a very small scale. My next-door neighbor, Bishop Hare, could tell you a great deal more. In northern Dakota we have but one chapel and school, but I have had an interest all my life in the Indians, having been constantly in contact with the Indians in Bishop Hare's diocese. In the northern part of North Dakota are the Turtle Mountains. There is a gathering of Indians, some of whom lived in Minnesota, and were baptized at White Earth. There are some forty or fifty of them. For sixteen years they had no ministrations of the gospel of any kind; there was a Catholic school, but they preferred not to go there. One day two chiefs appeared at my house, who came as a committee to ask if something could not be done for them. They had traveled eleven and one-half days. I was amazed at their story. During those years, they said, this little group of Indians had gathered at one of the houses from Sunday to Sunday, and while they could not read, at the same time they had learned some hymns and prayers, which they sang and repeated. This had continued sixteen years.

I must confess that, as one who had gone to the West and had been there two or three years, I had imbibed some of the prejudice against the Indian, so I had my doubts about it. But I visited them in three or four months, and found things just as represented; those good people, true to their faith, telling me of the comfort they had had in religion at White Earth; how it was a source of peace and comfort to them there. They were surrounded by their pagan brethren—by influences that were evil, too—yet they felt that religion was a blessed thing, and that they would like to have a clergyman and a school. They said: "While we have had wrong after wrong through white men, at the same time we feel that if we would advance we must have the white man's learning and religion." I resolved that a church should be built and took steps to erect it, and to-day we have one not very far from the agency; and while I have not a clergyman in charge, I have a lay reader, the son of a Methodist minister. He holds services on Sunday morning, and then travels about 20 miles to hold services among a group of Chippewas. They love worship, and love to sing hymns. They are especially fond of "Jesus, lover of my soul," and "Nearer my God to Thee." We have between twenty and thirty attending school. I do not know how many are attending services. I held a confirmation before the church was erected. It was a touching sight. The pagan Indians grouped about looked on in wonder and interest. Some of them have been drawn to the church, and I hope to go soon again and hold a confirmation to receive them.

In Minnesota I need not enter into details as to the work. At Bishop Whipple's request I went to hold services in a number of little churches in the northern part of the State; I found them crowded with people entering enthusiastically into the service. I found some of them coming together and longing to tell what comfort had come

to them from the knowledge of Christ. I was amazed at the reverence with which they came forward to the holy communion. I was touched with one thing in particular, and that was that these people were not content with coming to worship only, but they felt it was their duty to give as well as pray, and so an offering was taken; and, in accordance with their custom, they came forward, here a little girl, there a stalwart man, and laid their offerings on the plate. Sometimes it was 25 cents, sometimes 50; others gave a dime; but all gave. Some had no money, but they laid a bit of bead-work, their own labor. They would give what they had produced if they could not give money. That was a touching feature of the worship. There was then only one school in northern Minnesota, but now there are two or three, and in that respect great progress is being made.

This is but the skimming over the surface of the work under Bishop Whipple and Mr. Gilfillan. The latter has many Indian deacons who are receiving but moderate salaries.

As to southern Dakota I can say but little. But the reports that have come from year to year as to what Bishop Hare has done will speak for themselves. I wish I could go more into detail, but I have been able to give you a few facts in regard to things under my own notice.

The CHAIRMAN. We would like to hear from the Rev. Mr. Greene in behalf of the Baptists.

Mr. GREENE. I had supposed that some representative of our board would be here, and so I had not burdened my mind with details of the work. I can only say, in general terms that, so far as my own observation has gone, our work has had the usual prosperity. We have in the vicinity of 7,000 church members in the Indian Territory. Our new university promises well; it has about 100 students, many of them being educated for teachers. Several schools have nearly as large an attendance. The condition of affairs among our churches is one of prosperity; I can not speak as to the work among the wild tribes and in Alaska; the usual prosperity has attended the work, I think.

General WHITTLESEY. Mr. Chairman, I have a letter from Rev. A. B. Shelley, representing the Mennonite work in the Indian Territory and Kansas, but it will be published, and is so long that I will not read it. We have a wealth of material here for making an interesting meeting. We have present Mrs. Quinton, Miss Kate Foote, Miss Dawes, Rev. Sheldon Jackson from Alaska, Dr. Childs of the Ute Commission, and Miss Fletcher, just from Nebraska, and the last shall be first. I propose that we hear from Miss Fletcher.

Miss FLETCHER. Mr. Chairman and members of the board, I have just returned from allotting the lands to the Winnebagoes. It has occupied about one and-a-half years. I have been favored by the most wonderful weather. From August to January I have not been kept in the house by the weather once. I have been out almost every day attending to the field work. Allotting lands is something more than having a map and dotting down the lots. It is much better to have, as one Indian said to me, a movable land office. In my wagon went my surveying tools, maps, and all, and I started out, living on the prairies during all this time.

There are several things concerning severalty that I think are hardly appreciated. There is nothing like taking hold of a thing to see what improvement is needed, to see what should be pushed and what let take care of itself. That the divisions of land will take care of themselves is plain, but it is important that the future of the country should be stated. The reservations are but counties in embryo. The Indians must be scattered. Places must be left for white people and towns. This is absolutely essential for the welfare of the Indians. If you locate your Indians en masse it forms but a reservation. It has been suggested that the alternate sections should be taken. There is difficulty in doing that. I doubt if it would work as well. It is better to group families together, and the chances are that some of the land will remain in the family, and they can stand the pressure better.

Then, too, the work of a special agent is more than seeing that the Indian knows where the corners are. He must make the selection of his land himself. But in their selection of land, in reference to the future development of the country, that is where the special agent must supply the knowledge. A great deal of preaching has to be done, because giving him his land is placing him at the entrance of the road to citizenship. It is absolutely necessary that the special agent shall take time and make him understand what is coming and what it means. Every Indian community is an embryo county. The giving of laws has got to be done by work in the field. It is a thing of great importance that they should understand that they are really to take hold of their own affairs, and not be run by another class of white men after they cease to be run by the agent. Then, you come across laws as they relate to inheritance and families. I wanted to bring up a point before you, but I will not press it. The point was the unprotected Indian woman, in reference to her property. Three years ago I thought that it was sufficient that the Indian woman should be united to her husband in property matters. But among the Omahas it does not work well.

The family relation is a transitory one, and I thought it would be much better for the wife to be independent, in a property point, of the husband. She would fare better and the children would fare better. But I found when I came here that I ran on the woman question, and if the Indian woman was given rights that were peculiar to her it might give some rights to the white women that are not quite ready yet, and so I must withdraw. I am told it is quite enough to give the Indian women what the white women have. While I am sorry that the Indian woman can not hold her own property, yet I submit that she ought to.

Another thing, severalty demands a reconstruction of the school system and of the missionary work. The agency is based upon centralization. Severalty means the breaking of it up. It changes everything. Among the Winnebagoes, when I began my work, a year ago last July, I carried out with me a number of people, giving them the best of the land at the west of the reservation. This year those men were settled out there, working on their farms. They have had a hard time. It is a story of heroism. There is a something about the Indian that we call stolid or dogged. But that very thing helps him to keep a good thing when he gets it. When he takes hold of severalty it is a pioneer kind of work. Those men have broken 1,800 acres, and that represents \$2 to \$2.50 an acre paid out in cash. It is also when an Indian is put upon his land it becomes important that we should help him. The main thing is always to be sure you do not undermine his manhood. Another thing is the work of the schools. The mission work is admirable. It supplies a place that no other work can supply. I can not but congratulate the Indians that we have more than one method of helping. The children that have been sent East have been a leaven that has been supplied in no other manner. There is a branch of knowledge that gives them a great benefit. I have found those children who have come back. There is a power in them that is simply surprising. They nearly all resist old customs in a way that I am surprised at. The Indian religion, as well as the whole society of the Indian, is as fixed a thing as anything can be, when you consider that their ceremonials are based upon supernatural beliefs. For instance, there are certain sacred articles that the man who touches will suffer death. I have seen that carried out twice.

Now, when those Indian people come back, with a very small amount of schooling, and are dropped into the midst of a society bred to supernatural proof of their faith, that they should stand up for advanced ideas is a most marvelous tribute to the faithfulness of the work done in these Eastern schools. To cut out that work would cut out the heart of its force on the reservation. Never was it more important than it is among tribes receiving their lands in severalty. You can not get civilization on a reservation, with a little group of missionaries and agency employes. They do all they can, but they are only a little point, and as their influence ripples out from the center it becomes more and more dispersed. But the children create public opinion among the Indians. I have felt it in a great many ways, and so strongly that I am dwelling perhaps too long upon it, but wherever I have found a family that were capable of taking ideas I have found that they or their relatives had a child at the East. That which the Indian can not understand is presented there and talked over, and finally they get to believe it. I have seen them stand firm under circumstances under which a white student would have gone under. All honor to them.

I can not but deprecate that the Government feels that it must attend mainly to the primary education. We should do all we can to create unevennesses in order to get advancement. Push on the work of severalty. If it is honestly done in a tribe of 1,300 people, it takes a special agent over a year to do it, so it will take considerable time. But it is pulling the Indian out from the agency control. It is like the birth, a dangerous thing, but it is the only chance for life. I feel, from my observation, that it is one of the best things we can do in dealing with the property of the mass. We have been so burdened with the property of the Indian that we have pretty nearly forgotten the man himself. But it is the best disposition of the property. Hasten the day to the opening up of the residue of the reservation to actual settlers. I see my old chief here, Hon. Hiram Price, and I want to bear testimony to his courage in doing many things that he did.

In some cases the employes do well, in other cases they are a curse. Supplies should not be given. Let the Indian handle his own money. Let him find out by experience. Let the Indian begin to handle his own property. He will soon learn who is cheating him. As the Indian said, "If we are to learn to value a dollar we must learn how much backache there is in it." It is a vast mistake to take a tribe and give them stores and clothes. It is a wrong, and hurts them. The great thing is as severalty means, giving the land individually, and let it mean the full recognition of the individual.

The CHAIRMAN. If Mr. Janney, of the Friends, is present we would be glad to hear from him. If not, we will call on Dr. Childs.

Dr. CHILDS. The subject of the removal of Indians is one in which I suppose there is so common a feeling of antagonism that it is as well, perhaps, to state the circumstances connected with the removal of the Southern Ute Indians. That feeling that

the removal of the tribe involves injustice has had a good deal of exemplification; at the same time it does not necessarily follow that it is a crime or injustice.

The Ute Indians formerly occupied the whole of Colorado, extending down into New Mexico. There has been a succession of treaties with them, beginning back in 1863, one in 1868, one in 1874, and one in 1880. Let me say that the outcome of all these has been, in course of time, the removal of these Indians into different sections. Some of them have gone into Utah a few years ago. They moved out of the upper part of Colorado over into Utah. One section of them that occupied the western part of Colorado was moved down by the treaty of 1880 into the southern portion of Colorado. The Southern Utes occupy this territory in the extreme southern part of Colorado, a territory 15 miles wide by 115 long, comprising 1,104,000 acres. Three years ago a deputation from that tribe came on here to ask for the removal. That was blocked off and they have remained where they are.

The reasons that have been urged for their removal are, in substance, these: First, the territory is of very unfortunate shape; lying as it does between settled portions of Colorado and New Mexico, it has been traversed by roads over which the whites pass. It has also been crossed by the Denver and Rio Grande Railroad for a large portion of it, east and west, which has taken 100 feet on each side of the road without any remuneration. The game has almost wholly disappeared. The tribe is a blanket tribe, and their present territory is a very poor one.

The commission was composed of General J. M. Smith and Major Weaver, with myself. Our instructions were very decided, that no motives for their removal should be used except the most reasonable. No one was to be admitted to any counsels, that we had with them. But we became satisfied that it was a mere question of time; that they must go. They are not an agricultural people.

There are only 300,000 or 400,000 acres capable of cultivation by irrigation. Of the whole of this I suppose that it would be a large estimate to say that the Indians cultivate 400 acres. That is the argument used by the whites in favor of removal. The reasons against their removal do not come from the Indians themselves. We found that only a short time before we came the chiefs, who are the authorities, had expressed a willingness to go. We were strongly opposed when we got there, but became satisfied that the body of the people wanted to go. The reason was that the cattlemen occupied the larger part of the reservation. They pay a mere trifle to the Indians, and they cut a good deal of grass.

Over in Utah there is a very large cattle interest. An English company grazes from 15,000 to 20,000 head of cattle there. It is their interest that will be felt in opposition to the ratification of the present treaty. It took us three months to get their confidence. They thought that we had come to force them. When we satisfied them of our friendliness, they finally consented to send a deputation over into Utah to see what they could find. It was suggested that they should go into the Uintah reservation where there are about one thousand. Of the Southern Utes there are about one thousand. They could all be accommodated on this one reservation. But there is a tribal antagonism that we could not overcome. All they would do would be to go over and look at Utah. Nine of them, under a military escort, went with us. This map does not fairly represent the territory. There are many streams of water that do not appear. With the scale of miles on this, I made as accurate an estimate as possible of the size of this territory. It is the territory of the Bowen bill, except that that went 25 miles farther north. This territory extends from the San Juan River 75 miles north. It runs west to the Colorado River, and follows that down to the San Juan River, and thus back to the point of starting. This gives them a territory bordering on the Navajo Reservation. On the west is the Colorado River with its deep cañons, giving an admirable boundary. On the north is a waste region. The only point where they could come into collision would be on the Colorado side. This will average 74 by 55 miles, about 2,592,000 acres, twice their present reservation. It is the eastern part that is of principal value.

They do not take to agriculture. There are only about thirty families that go through the forms of it. Nearly all these farms are let out to Mexicans. The object of the severalty act is defeated by the neighborhood of the Mexicans. The radical vice of this tribe is that they won't work. They say, "God don't work, trees don't work, white man works, Indian no good." They want to go into stock-raising. The treaty proposes to put them onto this reservation that is well adapted for grazing, and give them 50,000 sheep to start with, and try to start them upward in civilization. These are the main points, the present position of the Indians, and the point to which it is proposed to remove them. They get rations and blankets once a year.

A MEMBER. Any mission work?

DR. CHILDS. With the exception of what they receive in this way they are still a barbarous tribe, and a heathen tribe. There are no missionaries, nor has there ever been a missionary among them. A mission was started sometime ago by the Lutheran Church, but a cowboy fired a bullet through a missionary's hat, and he got frightened and went home. They have a school about which I can not say much

that would be encouraging. There are 334 children that ought to be in school. There is a Government treaty to see that they have good school privileges; there were eight or nine last year that went through a form of schooling, but as a whole they have no schooling or Christianity.

I shall be glad to have questions asked, because I know there will be objections to the treaty. I believe it to be for the welfare of the Indians. My impression is that the Indians have started to move. It is a much better climate for them than where they are now. Every winter white men drive thousands of sheep on the proposed reservation in Utah to keep them. The Indians assume that the treaty will be ratified and are now on their way.

Prof. PAINTOR. Are those public lands?

Dr. CHILDS. They are public lands. The only claims that are possible are those of a few Mormon squatters. There is plenty of water there (naming several creeks and rivers). There are several little groups of Mormon squatters, but they are perfectly willing to leave. The only serious opposition will be from the cattle men who have hastened to put in claims under the desert-land act. I think they are all fraudulent, but that will have to be contested. They are English capitalists. If their claims are valid the Government will have to make arrangements for satisfying them.

Prof. PAINTOR. Why have not these lands been taken up?

Dr. CHILDS. Because they are of no special value, except for grazing.

Prof. PAINTOR. Then the Indians must continue tribal?

Dr. CHILDS. For the present they must get their living by pastoral work, which is much better than what they are doing now. They are now simply paupers.

A MEMBER. Can not they become an agricultural people on their reservation?

Dr. CHILDS. I don't know. But there is every condition to supply them; there is every temptation for the white man to get power over the grazing privileges. About seventy-five or one hundred thousand head of cattle are fed and fattened there every year, and that might certainly support 1,000 Indians. If you get a decent system of irrigation, they can all be supported by agriculture.

Mr. HERBERT WELCH. It seems to me that the question of removing Indians is a serious one. I fully understand that it frequently is the case that there are reasons which make such removals necessary. These ought to be duly considered, but in this instance, one reason is advanced which seems to me not to be valid. Apparently, the first motive is, the fact that whites are crowding upon the Indians, and are doing things with their lands that they are not legally allowed to. It seems to me that the thing to do is to restrain the whites and protect the Indians. Will it not be simply an expedient if they are moved to the new reservation? In a short time the pressure of the whites will be equally strong there, and the reasons for their occupying those lands will be equally strong. I agree with Miss Fletcher that unused and unneeded lands should be thrown open to settlement. But that is different from taking an Indian from one place, and putting him into another place, simply because of the pressure upon him.

Dr. CHILDS. I do not know that it devolves upon the Commission to answer that. It is a law of the inevitable. You may talk as much as you please about it, but what are you going to do? It is a matter of life and death for these Indians. You may denounce the injustice of it as strongly as you please, but there is the fact. A gentleman said to me, "I have \$20,000 invested there, and I shall lose one-half of that, but I believe they ought to go." He said that while we were there, there had been some little friction between the Indians and the cow-boys. The Indians were off hunting, about one hundred of them. There was a company of 75 cow-boys, who were to meet at a certain point and fire upon these Indians, and kill them as fast as they could. A white man who heard of it, knowing that it meant a general raid by the Indians, gave the Indians warning.

There is constant friction, and while it is most deplorable, and while I believe the blame is with the whites, I do not see how you are going to help it. By taking them up here into Utah, you take them out of the way. The agent interprets the present law this way: "It is true that these white men have no right here, but the land belongs to the Indians, and if he says to the white man 'You may range over my pasture,' I have nothing to say to him. If another chief consents to having 100 tons of hay cut off, I have nothing to say."

A MEMBER. Would not the solution lie here: In getting the Government to demand that trespassers shall remove from the reservation, and in getting the Government to take those children, and put them in Captain Pratt's school? Would not this bring them within ten years to a position where they would protect their own rights, and would live on those lands? The Indian can be made a farmer, and the failure in this instance lies in the fact that it has not been properly tried. I think it will not be cutting to the root of the tree to remove him. You must put him under civilizing influences where he is. Is it not a palliating process to put him there?

Dr. CHILDS. Is there not a progress in civilization? The first step above a savage state is a pastoral state.

Mr. WELCH. I do not believe it. I have seen not a few civilized Indians that have not gone through it.

Dr. CHILDS. But that is a prior stage.

A MEMBER. You can not get a Navajo child into a school. They are looking after sheep all the time.

Dr. CHILDS. You can not reach anything effectively under the present system, where so much depends upon the individuals who represent the Department. Every position is made the reward of political service. I have no hope of the rapid advance of any tribe.

Captain PRATT. You say there are 400,000 acres of good land. I have been there, and I agree with you. Did you ever think of giving everybody 160 acres, and building a little brown-stone house for each one, and giving the rest to the whites?

Dr. CHILDS. We did not think of the brown-stone house, but we thought of the land and tried our best to get them to take their land in severalty. But when it came to the decisive question there was not one that would do it. The tribe is a remarkable tribe. It is the only absolute pure Indian tribe in the country. We had good theories, but you can not always follow out the theory. I wish that the Government would take Pratt's or Armstrong's boys and girls and give them the positions out at the agencies. But that involves a change in our whole management.

Mr. PAINTOR. Allow me to make a brief statement. It is true that a few years ago a delegation of those Indians came on here. But they were not sent by the Indians. They complained that they were crowded upon by the white men. The Secretary suggested that they should go where the white men did not want to go. Senator Bowen was allowed to put his bill for their removal on to a bill to ratify an agreement with Indians in Montana. It was passed by a conference committee. It was intended solely for the purpose of gratifying the people of Colorado. They insist that the Indians must get out of Colorado. As I look at the terms of this treaty, although we said in 1872 that we would not make any more treaties, it seems to me to revive the old plan of buying up the chiefs. We take them to a country where they must keep up the tribal system in order to live. We take them against the wishes of the cattle men and cow-boys up there, and by this treaty we must protect them. We can protect them in the same way down where they are. I asked a man who has been five years in that country how they would live up there. And he said simply by being supported by the United States Government. I understand there is land where they are now upon which they can live. Commissioner Atkins went out there and held a long conference with them, and, with the exception of a few, they were all opposed to removal.

Dr. CHILDS. That is not the statement that is made in published documents. Commissioner Atkins said that he found them about equally divided. How do you know that those who came on about three years ago were sent by white men?

Mr. PAINTOR. They were not sent by the Indians. It was not the cattle men who sent them. They want them to stay there.

Dr. CHILDS. What was the cause of the failure of the treaty?

Mr. PAINTOR. The House refused to report the bill.

Dr. CHILDS. The cattle men sent on a lawyer, and while the bill dealt fairly with the Indians, they got an amendment tacked on which cut off a strip 40 miles wide, which took off all the best land. It ought to have been rejected.

Hon. Mr. CUTCHEON. The object of the change is to get the Indians away from the white men, as I understand it. No white man has any right on any Indian reservation. The cattle men are there by a so-called lease. Suppose the Indians are removed, what is to prevent them from leasing the new reservation as they now do?

Dr. CHILDS. We hoped that Congress would have the wisdom and grace to prevent it.

Mr. CUTCHEON. Congress has a great deal of both, but it has not yet discovered any way, except by military power, of keeping cattle men off a reservation. I think as professor Painter says, the only way is to put the Indian where the white man will not go. What do you gain by changing the place of this tribe?

Dr. CHILDS. I suppose law could prevent that. The treaty does propose to clear off the white man from the proposed reservation. Whether they would go back again is a question for the future. I think a good agent could keep them off.

General WHITTLESEY. There is a representative present of the Methodist Episcopal church, of whose presence I was not aware before, and I propose that before we take a recess we hear briefly from him.

Mr. CHURCH. If the other question is closed, I shall be pleased to say a word. Our missionary policy has changed in the last twenty-five years. It was the glory of our early system that we did a good deal of evangelizing, but of late we have done most of our work with the colored people and not with the Indians. We have held our old ground, embracing about thirty-five stations. We have 7 in New York, 15 in Michigan, several in Minnesota, 2 in Oregon, 1 on Puget's Sound. They cost about \$5,000 per year. Each has a white pastor, with several local preachers. We have

800 church members, and about the same number in Sunday schools. Among the Onondagas, the St. Regis, and one other the work is slow. The aboriginal does not love work, and has the inertia of hereditary laziness, yet I think in the three tribes mentioned they will average about as good in their moral and educational character as the farmers about there. We spent \$300,000 in a year among the freedmen, and only about five or six thousand on our Indians, because we left it to the other denominations to do the work. I enjoy thinking what a generous catholic spirit moves this Commission.

A MEMBER. I would like to ask that two additions be made to the committee on resolutions. General Armstrong and Professor Painter should be added.

The CHAIRMAN. If there is no objection, we will consider them as added to the committee.

General WHITTLESEY. There is a great deal left for another session. We have not heard from Mr. Welch or Professor Painter. We have also Captain Pratt and General Armstrong, enough to fill up another session, together with resolutions that will be introduced. I move that we take a recess to half-past 2 o'clock.

Motion carried.

Meeting called to order at 2.30 p. m.

The CHAIRMAN. We will now hear from Dr. Rankin.

Dr. RANKIN. Mr. Chairman, the Presbyterian Church, South, began our work about twenty-eight years ago among the Indians. At that time we established Spencer Academy, and amongst our missionary workers were two men well known for their devotion, Drs. Kingsbury and Byington. They have both passed away. A dozen years ago our force was much larger than it is now. The reason is chiefly that the Indians of the Indian Territory are reaching a point of self-support. We have three missionaries. Our work is under the care of our board of foreign missions. A year ago it was attempted to transfer the work, but there was objection, and it so still remains. One of our missionaries, John P. Reed, has been engaged at Wakonta, in educational work as well as preaching. Mr. Lloyd has been principal of a boarding-school of forty or fifty scholars; he is doing good work. We have also day-schools and Sabbath-schools.

The churches under our care are about a dozen, and embrace a membership of about 600. They are chiefly served by native ministers, some 8 or 10 in number. They are formed into a Presbytery known as the Indian Presbytery, which makes regular reports to our larger assembly. We have not extended our work very much, owing to lack of force; the churches have their attention occupied by other branches of work, and their attention has not been given to the Indians, as we would be glad to do. The people have their own native workers, and the work on the whole is favorable. The unfavorable conditions come from the contact with white settlers. Those who push in are not allowed to become land-owners there, but they have, however, some certain privileges. They are men whose moral character is unfavorable to the Indians.

We have a Presbytery of about 600 communicants, 10 ministers, 3 missionaries, 1 boarding-school, some day and Sabbath schools. While the work is small, it is satisfactory.

Dr. CHILDS. As far as your experience goes, the contact with the whites is bad?

Dr. RANKIN. Yes.

The CHAIRMAN. While we are waiting for the report of the committee, I think it would be well to hear from Dr. Sheldon Jackson.

Dr. SHELDON JACKSON. For the last year Congress voted \$40,000 for the education of 12,000 children under 21 years of age in Alaska. This was \$5,000 less than last year. We have fourteen day-schools, with 1,200 children in attendance. Our population is 35,000 Indians and about 2,000 whites; not 150 whites have their families there, so that the children are nearly all native. In addition to the fourteen day-schools established by the Government there are three contract schools—one, of the Roman Catholic, on the Yukon River; the second, among the Episcopalians on the Yukon River; and the third, the Presbyterian Training School, at Sitka. We have had a great deal of trouble from the introduction of politics. The schools are not as efficient as the year previous. About a year ago the Episcopalians removed their school inland about 150 miles, to a little native village on the Yukon. They have two ministers there doing good work. Their school work is its commencement. They may have this winter 25 or 30 children. A year ago this winter one of the missionaries made a nineteen-day trip up the river, visiting settlements and trying to create an interest that would increase the number of children sent in to a boarding-school that they established last September. During most of the time the thermometer was 53 degrees below zero. All our schools and mission stations in western Alaska have a mail but once a year, so that the statistics sent out are for the year 1887 and 1888.

On a parallel with the great Yukon River are three stations, one by the Church of England. The second great river is the Kous Kakim, and there is a new station of the United States Moravians. They are there simply because we could not get any

other Christian denomination to go to the Eskimo. It seemed such a desperate thing that the others all plead that they could not take the 17,000 Eskimo, one-half of the population of Alaska. The Moravians, true to their history, were ready and did respond, and God is blessing their sacrifice by giving them great success. The calls come from far and near. The missionary can not spread himself far enough to meet the demand. A second station was established upon a third river, the Mushegat, running parallel to the other two. The first convert was a white man, an Englishman, who had no more knowledge of God than an Eskimo. He had been left up there in charge of a canning station. We trust that when the annual letters come next year, we shall hear that those Eskimo are clamoring for the gospel. The success of these two Moravian stations seems very great. It is the first fruits, that apparently offer a very abundant harvest.

The Methodist Episcopal Church, by their ladies, raised \$5,000 to put up a building for a Jessie Lee memorial. It will be the school of their mission in Alaska. They have taken the Aleutian Islands, and will establish it at Ounalaska. Six hundred miles east of this proposed station is Miss Roscoe, working under the Baptist Home Missionary Society.

For those who were not here two years ago, I will state that it is very difficult to visit all these stations once a year. I have never been able to visit this station on the Bering Sea, because I could not get to them. It is along the coast, and I had to charter a schooner to take the teacher, with her house and school fixtures, along with me. I have never been able to visit her since. We have a country there of vast size, that has not a single road, or carriage, and almost no horses. This shows the difficulty of carrying on missionary work or teaching. The stations of the Church of Sweden have been carried on with small schools. The one at Ounalaska is the northernmost in Alaska. The other is at the base of Mount St. Elias. They have had great success in the year they have been there. They have had no interpreters, but have had to get along the best way they could. During the last year and a half, the Friends from Kansas have established a mission at Douglass Island, the headquarters of the richest mine in Alaska, putting out \$150,000 in gold every month. They have one of the largest mills in the world, it having 240 stamps. This has collected there two or three thousand native people, and many children. The Friends' station is at this point, and one of the Friends has been appointed Government teacher. They hope to establish a home to save the girls from their surroundings.

On Annette Island is the Metlakatla colony; many of you remember Dr. Duncan. On August 7, 1887, they moved up to the new station, about 60 miles. Mr. Cutcheon, of Michigan, has introduced a bill granting the island for the use of that colony. The land question was one of the reasons for their dissatisfaction with British Columbia. In coming to the United States they should have their land protected. A white man can not get any title to land in Alaska.

During the past summer I have been twice in that settlement and staid some time. They have made very great advance; the statement that they are going back is simply bosh. Not a single family out of 800 people has gone back to British Columbia. Two or three have been sent away by the colony because they were not willing to come under the rules for their better protection and progress. The newspaper reports refer to these families. During the past year shelter has been the first thing, and they have put up about one hundred cabins. They are along the beach because of the heavy timber. They have cut the great trees down on about 20 acres. Some of these trees are 7 and 8 feet in diameter. A tree that was left down near the beach they have cut off about 20 feet from the ground, and that makes their hand-stand. This last fall lines have been run and streets laid out and corner stakes put in, so that lots are now being allotted. Each person can secure a lot for the taking out of the stumps. Most of them were compelled to scatter for work this summer. Many of them went to Juneau to get work in the mines. Many others went to the fish-packing establishments, lying from 20 to 100 miles from home. Their wages will be expended in putting up homes.

Mr. Duncan started a saw-mill to cut lumber for the village, but the orders came in from the canning establishment to such an extent that he had to run at night part of the time. The mill has paid for itself the first season in lumber sold to outsiders. This year they desire to establish a salmon-canning factory and a fish-oil manufactory. The people when they left British Columbia supposed that they could take down their houses and carry them with them, but a British officer did not allow them to touch a stick of their own houses, the fruit of the savings of thirty years. Now an itemized account of this loss is being made up and will be sent in upon the British Government, amounting to about \$50,000, which they have robbed these people of. The British authorities even took charge of their libraries, their shovels, saws, etc. They went out empty handed. I do not know who was responsible for the order. A gun-boat was sent up there, and an officer put in charge of the village.

Dr. Duncan's private library, tools, etc., were confiscated. It was by Government authority.

They are full of hope and happiness over the change. They were afraid that last year they could not lay up their supply of fish, and consequently that they might suffer, but they found an abundant supply of fish in their harbor. They are very much pleased with their new location; it is more favorable than the one they left. They held an enthusiastic independence day on the 4th of August, the day they landed.

Finding the difficulty they had in their school operations, Dr. Duncan has erected two large buildings, 50 or 75 feet wide and 200 feet long. They are intended for a canning establishment, but are in use for a day school. There are 150 children in the school. They went through last winter without any fire in that large room. Mr. Duncan thinks that a fire gives people colds, and so he won't have them. In carrying out his policy, he confines his work to primary departments, and when a boy gets to be fifteen years old he is turned out. Some of the boys began to ask me if they could not get into some other school. They asked Mr. Duncan to let them go to Sitka, and some 34 of the best young men were put in there. Just before August 7 they came to the superintendent and wanted permission to observe the day; a general holiday was declared. They had religious exercises, addresses, papers, and a grand time. In the evening they had a minstrel troupe for their own fun. The teachers had no idea of what it was to be. Among other things, they had a large curtain. On one side was the Douglass pine, a representative tree of British Columbia; at the base a lion looking off on an expanse of water, and by his side was the British flag. Over on the other side was the flag of the United States, and inside a wreath were written the words "Metlakatla, U. S. A.," and over the wreath a big eagle with a scroll inscribed, "The British lion always told us he was our friend, but we found him a gay deceiver. Every year he brought up his gun-boats and pointed his guns to blow down our village. Now we have found out who our true friend is. It is the king of birds. He has a sharp eye for our worth, and now we bid the British lion farewell."

These boys are very handy; if anything needs mending, somebody steps out ready to do what is right, from mending a boot to running an engine. Mr. Duncan has been appointed a justice of the peace. The compulsory educational law is fully carried out at Metlakatla. They have kept out all liquor, and it is the only place in Alaska where it is so. They also keep it out of a large region of country around. Just before Christmas they found two white men smuggling in whisky; they were sent to Sitka for trial. They had a police force just above the boundary line. The Presbyterian missionaries are in southeastern Alaska, with seven stations. There is a church at Juneau of about 60 communicants, and one at Wrangle with 54 communicants. Rev. Mr. Gould has a church of 60 or 70, and at Sitka we have a church of about 300. There were 113 additions last year, very many of them natives. This year should report a gain of over 100. Last communion season they received 34 into the church. A portion of those came from the school children, and the rest from the parents, who are led by the children to see the light. In some instances the grandparents are brought in. The school at Sitka is the center of operations. For lack of Government schools of various kinds, our school is a general training school. The pupils are given various kinds of training. It is also a reformatory. Every one we have that is found so lawless that a court has to take charge of him is without a place in which he can be put. They have to put these people into the school. But it is not fair to the other children to make them associate with these bad ones, and it has been a serious question what to do. We have lately made an attempt to get a separate building for them.

We have an infant department. There are children sometimes born whose parents do not want the trouble of bringing them up. Infants are frequently smothered to prevent the trouble of taking care of them. Some of them have been offered to the school. We have not had a sufficient force of teachers to take charge of them, so an appeal is out for a building in which to put these children. We want provision for taking charge of that class.

The school has been a sort of refuge for child-wives. According to ancient custom, when a boy is born a wife is bought for him; or a man and his wife will take a boy and a girl to become the husband or wife of the one who dies first. Plurality of wives exists. Some girls run away from old husbands. White men take Indian girls, and then leave them when they go out of the country. We have piteous appeals for help for these child-wives.

If, in the next few years, we are to have native teachers, they are to-day in that school; the training of the advanced classes takes the form of normal work.

There is a hospital in connection with the school, for many children come to it suffering from diseases inherited from their parents. In many instances we think the disease has been eradicated, many of them being young enough to have treatment meet their case; so the hospital work becomes a necessity.

We, of course, meet with great difficulties. You have seen the statements going through the Eastern press. In essential particulars they are true, notwithstanding

the Secretary of the Interior states he had no knowledge of the subject. The subject does not get into official reports; the thing has been true ever since white men have been in that country. I hope that the Purity Branch of the Woman's Christian Temperance Union can draw up a bill that will ameliorate the condition of things. It is simply destroying the native population near the largest centers. The tribes will become extinct unless something is done to arrest the downward career. I trust the friends here will use what influence they can to secure larger appropriations for the schools. The appropriation is utterly inadequate. We could bring almost the entire child population into the school if the Government would furnish the means. We are carrying on the experiment, which has been recommended here in the East, of model cottages. We have six actually built, and four of them occupied by husbands and wives that have been educated and gone through the course of the Sitka school. Last Christmas two couples were married, and two others are waiting to get married. We require a young man to first get permission, and then to make his bed-room set of furniture. Three of these houses were built with means furnished by the Women's National Indian Association. We feel very grateful to Eastern friends for the erection of these cottages. The occupants expect to pay back the money in annual installments.

Mr. HERBERT WELCH then submitted the report of the committee on resolutions. (See pp. a, b, c.)

Dr. CHILDS. Before they are taken up, I would like to ask just what we are. Is this a meeting, as I understand it, of the Indian commissioners, and is this action their action? Or is it an independent meeting? It will affect a good deal my judgment upon these questions.

The CHAIRMAN. My understanding is that every one present is a member of the meeting.

General WHITTLESEY. This conference has been held now for eighteen years; it is called by the Board of Indian Commissioners; of course it is a meeting of that board, a conference with the secretaries of societies carrying on work among the Indians, and other friends, who get together to express their views, and I suppose every person here has just as much right as another to be here, and just as much right to vote.

Dr. CHILDS. Does the adoption of these resolutions go to the public as the action of the Board of Commissioners or as that of the conference?

The CHAIRMAN. As the action of the conference.

Dr. Childs then moved that the resolutions be taken up in order, which was agreed to.

The first resolution was read by Mr. Welch and adopted without discussion.

The second resolution was then read.

Dr. CHILDS. If I am not mistaken, that intends to commit this conference against the ratification of the treaty with the Utes. If so, I object to the resolution. Assuming that to be the practical application of it, it seems to me not just yet in the province of this conference to take that action. In the first place, this conference is not acquainted with the facts in the case. Here are these Utes that, under a treaty, were crowded down from the whole of the northern part of Colorado into a little narrow strip of land, where they have all of the bad results of contact with the whites and none of the advantages. This commission, which was appointed looking at the condition of that tribe, in the light of their interests, has found for them a far better reservation, to which the Indians, most of them, are exceedingly anxious to go, and the change of location being such as to not remove them any considerable distance from their home, and yet to take them away from under the influences by which they are surrounded. I will go in with any man in securing justice for the Indian, but when a theory is urged that will work injustice to an entire tribe, I enter my protest against it. Some of those Indians expressed themselves as opposed to removal. But there was no objection to this treaty from any man who was not in the best circumstances where they are now.

The only objections came from men for whom the Government had been and is doing the most where they are, who are the most comfortable of all, and who, we have the evidence, were under the influence of the cattle men.

In order to get the resolution properly before the meeting, Professor Painter moved that it be adopted.

Motion seconded.

Mr. WELCH. This resolution is not aimed at the specific case which was discussed this morning. That it was suggested by that case I am frank to admit. I do not presume that any of that committee propose to pass upon the advisability of removing the Utes. This resolution is simply a general resolution, not aimed at any particular case, but to cover what the committee considers to be a real danger in the consideration of the Indian problem. The vital point is that Indian tribes should not, as a rule, be removed if it is practicable to effect their civilization in the place where they now are. There are cases where it is proper to remove Indians. I am advocating such a case at the present time. What this committee desires to do is to

frame a resolution broad enough to cover that position, and yet leave open a way of escape in cases where it is desirable. We don't desire to prejudice in any way the case of the Ute Indians. I entirely suspend judgment. I simply say I don't know. If the resolution is not properly worded, we desire to have it amended.

Dr. Strieby proposed to amend the resolution by saying "unless there be reasonable grounds that the proposed removal shall be to the advantage of the Indians."

Dr. Childs seconded the motion, and said he had endeavored to state the full facts.

Professor PAINTER. I think I suggested that idea yesterday. But I meet this in almost every reservation. Before the severalty act can be put into operation the surroundings of that reservation need some adjustment. We think we ought to locate the Indians first, and then allot the lands. We don't call in question the advisability of removing any particular Indian, but we want to know that it is advisable.

The resolution as amended was then adopted.

The third resolution was then read, and after some discussion by Dr. Strieby and Professor Painter as to the meaning of certain points in the bill referred to was adopted.

The fourth, fifth, and sixth resolutions were read and adopted without discussion.

The seventh resolution was then read, and was discussed by Dr. Strieby, Dr. Childs, Dr. Boyd, General Whittlesey, Mr. Welch, and others.

Pending further discussion General Armstrong was introduced and said:

We are accustomed to celebrate the 8th of February as emancipation day at Hampton. There will be some services on that day and I wish to invite all who are here to come down to them. You can have a whole day there, and if a party could work through Professor Painter, we will meet the party, give them breakfast and dinner, and that will give them the day there. The exercises make a pretty full day. You are very cordially invited to come down at that time and celebrate that day, which has been a very important day with them.

Discussion of the resolution was then resumed, and after some amendment it was adopted.

The chairman then named the following persons to serve as the committee to wait upon the President-elect: General Clinton B. Fisk, Dr. Sheldon Jackson, Dr. S. L. Childs, Miss A. L. Dawes, Henry Kendall, James E. Rhodes, H. O. Houghton, and Mrs. Quinton.

General WHITTLESEY. There are representatives still present of the Indians' Rights Association from whom we have not heard. Dr. Rhodes expected to be here, but is not present. Mr. Welch is the secretary, and I hope we shall have time to hear from him, and from Mrs. Quinton, and from Miss Dawes.

The CHAIRMAN. Will Mrs. Quinton let us hear from her?

Mrs. QUINTON. The work of the Women's National Indian Association has gone on steadily and with increasing interest. It has been represented by the home building department and the missionary work. Three cottages have been built. There have been twenty-seven applications for such help. The emergency fund have been used for various purposes. One Indian has bought a harness, another a horse, a family has been clothed, a wagon purchased, etc. It is a work of great interest. The mission work has gone forward as usual. There have been three missions served, one at the Rosebud Agency, that is now passing to the care of Bishop Hare; he selected the situation, and a cottage has been built, and a chapel. The mission among the Indians of Idaho has gone to the Connecticut branch of our association. The hope is that the different State branches will each take some particular tribe in charge, and do what they may be able to. The Connecticut ladies have furnished the money for the Idaho mission. They have the promise of 160 acres with which they hope to set up a model farm. The mission among the Omahas has gone on with a great deal of interest. The missionary there is a physician. They have a night school and a sewing school. There is a second station at Omaha Creek. Money has been furnished for a building at the mission station. Five acres have been given by the Indians, and a chapel and school-house are to be put up presently, and also at Omaha Creek. The Indians have been inspired towards self-help. They have given a large collection. That mission is going on very interestingly. It has a department of hospital work that has been much blessed. They went to the polls and voted soberly last fall. They are taught to mend plows, etc. When the bridges were washed away the doctor helped them to build new ones.

Among the Kiowas, a mission will be started by the Presbyterians, but will be helped by one of our State associations; wherever any church is ready to come in there the society will lead the way. The solutions of such problems have been very providential. The new mission this year will be in California, among the Mission Indians. We have the pledged help of several auxiliaries for the work. The public work is going on just as it has done, by circulating literary articles in the press. We have a periodical of our own. We have general public meetings as far and as fast as possible. Everywhere the feeling is very strong as to definite things to ask for and work for. This matter of civil service as applied to Indian affairs is regarded

as a positive thing to work for. We think the basis of everything is that there should not be such constant changes. I think everywhere there is a feeling of waiting for an opportunity to strike a strong blow in some definite way. There has been a great deal of indecision. The thing to do is the right thing. That is the question always. If the right plan can be discovered, we women are ready to give a good deal to help. We can do a good deal in the way of making sentiment. If one plan could be decided upon, I am sure all the women would help.

Mr. WELCH. I will occupy but a few moments of your time in making a brief report for the Indian Rights Association. Our work has progressed during the past year, and I think the outlook for it is more favorable than ever before. Our entire membership is 1,500, a gain of 300. We have a number of influential friends. We have investigated things upon the reservations, bringing the facts East and creating a public sentiment throughout the country. The main point at which we aim is that connected with civil-service reform. We believe there can be no very great improvement in the management of affairs until the spoils system shall be broken up. It seems to us that that is the foundation principle. So long as the Commissioner is subject to the pressure of partisans who have friends to reward there can be no reform. We asked the President to extend civil-service rules to some of the places in the Indian service. We based our claim upon the facts we had ascertained. We found men and women exceedingly inefficient, some of them criminals. We think that the result of the criticism that was brought to bear resulted in very great and acceptable changes in the management of the Indian Bureau. The facts we obtained were very widely made use of through newspapers and magazines. The press brought pungent criticism to bear. We desired to record facts as we found them. It is a great pleasure for me to be able to say, that in the present management of the Bureau we have found nothing but what was gratifying to the very highest degree.

We have had the most agreeable relations with the Commissioner. Every suggestion has received careful consideration. May I give a single instance? I visited a Southwestern reservation that had a very inefficient agent. I found an appointee of the present administration there, a capital man. I learned that a good agent should be appointed there. I suggested the name of this subordinate. His record was looked into, and his name was suggested to the President, and he was recently appointed. He seemed to me to be a man of broad views, and, as was proved to me, a man of very great and much-needed courage. He arrested a number of outlaws and a man who had murdered a white traveler. It is a pleasure to give credit where it is due. Commissioner Oberly is in favor of the extension of the civil-service reform rules. In conclusion, I will state that the captured Apaches, we think, should be removed to some spot where their interests can be secured. They consist of two classes of persons, some United States scouts, some were hostiles. We have secured their removal to Mount Vernon Barracks. We now simply ask, in accordance with General Crook and General Miles's recommendation, to have them removed to some reservation where they can have land in severalty. Most of them can be brought to a state of self-support. So far the administration has not taken this step. We trust that soon some suitable place may be found for them.

We have distributed 50,000 copies of pamphlets during the past year, and find in the East and some of the interior and Western States an increasing interest in the Indian question. Our object is to assist the Government in carrying out all its wise plans for the Indians. Hundreds of cases come before us where we can lend a helping hand. We are simply a medium of communication between the workers for the Indians and the public.

It was suggested that a word might be said about the Mission Indians. I am glad to report that in a case where the Mission Indians were trying to defend their rights to their homes a Government advocate was employed by the Indian Rights Association to conduct it. It went against the Indians in the lower court, and was appealed to the upper court. The case resulted in the victory of the Indians. The court decided that the Saboba Indians had a right to the lands and homes that they now occupy. This is a precedent that will touch the rights to many other homes among those Indians.

Miss FLETCHER. If I might be permitted to bear a little testimony to the necessity of the application of civil service to the Indians, the principle is needed in the educational work. The condition of the Indian schools that I have looked into shows how very much is there needed the application of this principle. I fully recognize all the difficulties of the administration. In judging of it one should always remember the pressure upon them and the necessity of drawing the supplies from different sections of the country.

Some of the sections were unfortunate, as there were few persons accustomed to such work.

There are certain schools that have suffered very much for the lack of proper teachers, and then, too, the necessity of the removal of those that were proper, and the replacing of those not so efficient. I hope that those who have influence with

the incoming administration will think seriously upon the subject of Indian education. If you could come out through the country you would see that no one plan will serve. Severalty absolutely changes the conditions. Inspectors recognize the necessity of it. If they are right and it can not be managed under our present political method, let us see if it can not be managed under the principle of civil service. It is essential to a degree that I can not portray to you. The old idea of concentration has gone. The more the people are advanced the more must they be separated into individuals and treated in that way. That point is very important, the reconstructing of the methods of Indian education and the adopting of new methods.

The CHAIRMAN. We should be glad to hear from Captain Pratt.

Captain PRATT. I do not know that I have anything to offer. I say amen to the last remark of Miss Fletcher. I want to make a little explanation about the Ute Reservation. I don't want to leave the doctor with the notion that I go too much on brown-stone fronts. I have been on the Ute Reservation. As a matter of fact, 1,000 people, divided into families, would not need very many acres to live very comfortably. There are little streams running through it that furnish sufficient agricultural land to accommodate well every Indian belonging on the present reservation. It seems to me that the doctor's plan is a great blow at this scheme that is on such good footing now, namely, allotting lands in severalty. It is a step in the opposite direction. We take away 1,000,000 acres and give them 3,000,000 in another place. This Indian question will come up again when Utah becomes a State. I don't believe my children can settle it any better than we can. Let us push it. These Indians are guided by the people out there, and people here perhaps object, and we yield; but the happiness of the Indians, his real good demands that we should determine what is best for him and then do it, and not allow any consideration to prevent us. While I was on the reservation I looked up the Presbyterian preacher of Durango. I was looking for sympathy for those Utes. By his talk he was as bad as any cow-boy I ever met—just as mean and vicious towards them. There are 1,000 Indians there to be taken care of.

Mr. Chairman, I say it with the greatest emphasis that I can command, that it is a mean and contemptible disgrace to the American people that we should allow the State of Colorado to drive its paupers away. I say let us make Colorado take care of them. Let them do something for those Indians. What I meant this morning was simply as a matter of economy. We can go out there and start an Eastern farm; there are some delightful places there, where a farm could be laid out. Put a nice house on it. Break up the farm. It may cost \$2,500 to do it. Then we can say to every Indian we propose to do this for every family. Do it, and then sell the rest of their land and let them stay right there, and compel Colorado to look after its own. I don't believe in throwing them off on the Mormons. The thing to do is to go at it right now. Miss Fletcher thought at first that land in severalty was emancipation, but she finds that it is not. But it is a grand good step, and I am in favor of it. Take the Utes and give them as much as they can use, and then let us take the rest, and give it to people who will settle in among them, and show them what the Indian is to do. The most advanced Sioux are those that are settled along near the whites; the agent was bragging of the fact that his Indians had bought reapers and mowers, some on credit. I looked at their efforts at agriculture, and I asked where the Indians were located who bought these machines. I found them all close along the border, near the whites.

The relations that have existed since the reservation was thrown open have been good for the Indians. The whites had to buy of the Indians, and it would be a good thing for all the reservations to be thrown open for awhile, perhaps, and then closed up again. We are making too many bites of the cherry. Taking care of 260,000 people is being made too much of a job; we can take care of a great many thousand people if they are Americans. Apply the same principle to the Indian and five years will settle the whole Indian question. To civilize Indians the best influences are the young of our own race. You throw them in together and they take on naturally the same knowledge. The Indian boy says, I can do just as well as that white fellow, and he does it.

I have had quite an experience in handling the Indian, having had to do with about 1,400 in nine years. I find no weakness except a physical weakness; they have inherited diseases. But that is overcome by being thrown into healthy associations. I would take the whole 260,000 Indians and distribute them throughout the United States; 9 in one county. Three years would make them English speaking. It would make them industrious, and graduate them out of savage ideas. The result would be that when they went back they would be willing to part with all the land they do not want. You can not keep them well under the control of the agencies.

The reservation system is what we are fighting. To clean that out, let us gather a good party from every tribe, and give them education. Let us give them three years at the east, and go at them to the extent of filling them up as we fill up our own children. It takes eight years to graduate from the ordinary grades at Carlisle.

Let us give them that much at least, and if we will do that for a good party from each agency, that will wipe out the agents and employés, and make it truly impossible for the conditions that now exist to continue. To-day, but for hinderances that have been established right here in this city in the Department, and have spread out through all the agencies, I would be caring for over 1,000 children. I can do it and make it the most economical system of education for Indians, because I can place my children in any school in the State of Pennsylvania. They are welcome everywhere. That spirit is growing everywhere. I am sorry that sometimes it appears that our missionary organizations and people go against the Government system. I believe in the Government. I believe that the Government has to shelter the work. I believe it is capable and can be managed by good men. The power is in the Government and the means. We want to go to work and make our Government schools good. I am not suspected as much as I ought to be. I like to have Government inspectors come. We can bring to bear upon our whole system the very best principle. I concede something to the day school. I concede more to the agency boarding-school, but I would not place so very much stress on that. I concede a great deal more to those schools that are in the midst of civilization.

There is not a farmer in sight of the Carlisle school that is not an assistant teacher there. But I would not claim that these schools will Americanize the Indian. It must be done through that system that Americanizes every foreigner. The public school system, and association with the people, will bring the Indian into civilization, into America, and I do not believe that any theoretical methods will do that.

We are all the time aiming in the air, shooting too high. We have got to shoot lower to hit the mark. I have in my pocket a little testimony that has come to me.

Catholics have abused me for giving my students Bibles. The American Bible Society furnished them, and I gave them to the students; one of the students carried his home, and the priest abused me for giving it to him, and said there could be no doubt about it because he had the Bible. The Catholics are getting more money than all the churches put together, and controlling schools by the most deceitful and underhanded methods that can be thought of. I am in the fight, and I place myself on the skirmish line, and I mean that for a sharp shot. The menace is Romanism. Who is at the bottom? Well, there will be a change soon, and perhaps it may be just as well to let it come. I have been out myself for children for my school, gone with the orders of the Department to a certain place, and within a day after I arrived there the bishop and two priests came, and talked to the Indians, and talked to my returned children, bulldozing them and trying to impress them and stop them from going. I got the children notwithstanding.

Dr. CHILDS. As Captain Pratt was not in when we were discussing this question of civil service I want to say that while I agree in general with his theories, in this case it is against the facts. If his theory of putting the Indians side by side with the whites would work it would work among the Utes. They are side by side with the whites there, and it does not affect them a hair's breadth. But if they had a proper man over them the conditions would be very different. Contact with the whites as a benefit depends upon the character of those whites. While we all see some of the difficulties, of dealing with any one of these principles by itself, the great question is to change the present condition of things, and put the whole service on a right basis.

Bishop WALKER. We need to be converted in the northwest, in this matter of bringing children east. I am not speaking in reference to my own opinion. I speak in regard to the opinion of the average man at the west. They think out there that the children who go back from the eastern schools relapse into their old ways. The newspapers assert this to be a fact. Now, can we not undeceive those people, and undo this prejudice? A year and a half ago a person from Washington went through Dakota, made speeches, and said such things as I have reported. His views were taken up by every paper there. They were retailed from end to end of the country. So that the impression there is not the right one. I would suggest that Captain Pratt go to the West with some of his children—go to Detroit, Chicago, Minneapolis, and Saint Paul, Omaha, etc., and show what he has done—do as he has done in New York and other eastern cities. I have been present at some of his meetings, and have gone away enthusiastic. It is because we see the results.

Is it not in the power of those in charge of these schools to convert the West by giving them a face to face look at this work that is being done?

Mr. WELCH. It seems to me that the exact truth in regard to this lies between two extremes. I have seen a good many of the returned pupils; the testimony of persons who have looked into the question is published in a pamphlet by us. The truth is about this: that those boys and girls are human, that as a whole their condition is inevitably improved by their education. Many of them, however, go back into places where it is impossible for them to stand up in precisely the same way that they could if surrounded by good influences. The good does not die out but remains permanent. In some cases there is partial retrogression. But the main verdict is

that the good far outweighs the bad. Many of them require more following up than it is possible for Captain Pratt to give them, and it is impossible for his influence to reach them and give them that support that would make their future lives a success. I knew a boy on a southwestern reservation who had received a good education at Carlisle. He was willing to work. He was a boy of good principle and Christian character. But he had nothing to do. He was a harness maker. But the Government had not followed him up and he had no capital of his own, so he remained dormant. You can not blame Captain Pratt. But you can call upon the people to follow up these young men and see that the conditions for their success are presented. The western newspapers are prone to represent these facts in the way alluded to. I saw some boys at San Carlos. One of them had turned out badly but another was a shining light. He was a young man on whom the agent depended. The story seems to me to be the story of human life everywhere; a certain proportion of failure, and a certain proportion of good.

A LADY. We must admit that there is an excuse for the Indians; for the Indian who has civilized surroundings at school goes back to a reservation where he has no opportunity to do anything, even if he made his own tools. Where would a Harvard graduate be under such circumstances?

General MARSHALL. It is easy to misunderstand. A committee went from here to an unfriendly agent, and were investigating the matter. He showed them a tepee, and in it there was an Indian, a graduate of Hampton, gone back to the blanket, the agent said. They talked to him roughly. He covered his head and refused to answer. They reproached him with throwing away his advantages. He declined to answer. They went away satisfied that the money spent upon him had been thrown away. But two days afterwards there came a teacher from Hampton to see him, who was taking out some returning students, and who had been requested to come and see this boy. She came and he said to her, "Here I am; I am sick and dying; I can not work; I have worn out all my clothes, and I have had to take to the blanket. But if I can not live like a white man, I will die like a white man. In that trunk is my Hampton uniform, which I will not wear till I am laid in my coffin."

Bishop WALKER. I believe things at the west could be changed by exhibiting some of these young men.

Captain PRATT. I have always had a great reluctance to go into the show business, but I will take the trip if I can see the way to do it. I know the western sentiment. I know there is that objection made. I want to give an instance that will stand side by side with General Marshall's. A boy that I have had at a public meeting of this society on one occasion, since that time returned to his home, evidently to stay. I went out that same summer to visit his father and mother. The young man came east with me. I said, "How do you manage to get on with the living at home?" "Well," he said, "Captain, my mother of course I want to be kind to her, but the first two or three times after I ate, I had to go off by myself." Well, he came back east. He sent me day before yesterday a letter from a point near Philadelphia, that he had written to the Commissioner of Indian Affairs, asking what his rights would be to the land that would belong to him and his wife. There is about 1,000 acres of land per capita on his reservation. He has a good place east and is making money. He is going to stay here, and don't care about the rations or clothing; but he says if I could have the money for my land I could go into business here. That sort of thing is emigrating to America and staying there. It is the final fruit of my system; it is Indian emancipation.

THE CHAIRMAN. Assimilation.

Captain PRATT. That is it.

Dr. SHELDON JACKSON stated that it had been said that school girls are the worst in Alaska. Some of them, it is true, go back to barbarism under bad conditions. We had a case of a girl who went out from the Sitka school, that is a type of the cases on the other side. This girl was about eighteen years old. Her friends took her to a mining camp, and a white man there wanted her to go to the dance-house. She refused. He then began to reason with her, saying that her teachers would never hear of it. She replied that her teachers might not hear of it, but God would know it. That closed the interview for that time. But he went after her again, and when she refused he said, "I see you are very much like a white woman," and he asked her to marry him. But she stated that she would not marry any man that drank liquor. She has since found employment as a servant, and is doing well.

THE CHAIRMAN. We want to hear a word from Commissioner Oberly.

Commissioner OBERLY. You have asked me a difficult thing; to get upon my feet and say something.

General WHITTLESEY. Let me read some of the resolutions that have been adopted. It may give the Commissioner a text.

Commissioner OBERLY. Thank you; I should be much obliged for it.

General WHITTLESEY then read the resolutions.

Commissioner OBERLY. I think that in the three resolutions that have been read you

have covered the whole ground of Indian reform. It was my good luck to attend in 1885, just after I had entered upon the duties of the office of Indian school superintendent, the Mohonk Conference of that year, at which conference, being called upon, as on this occasion, to say something to the friends of the Indians there assembled, and to say something, to, without any knowledge of what I ought to say, I remarked that in the discharge of the duties of that office, although something of partisanship had been attributed to me, it was my determination not to admit any partisan considerations to enter. How faithfully I discharged that pledge you gentlemen and ladies, who have taken an interest in this matter, know. In some way, because ever since my birth I believe I have been misrepresented, the impression got abroad that regardless of all considerations, being one of the army that had been out for twenty-five years, I would disregard the interest of the service and use it for the interest of my party. Now it so happens that, strong partisan as I had been, I had never been strong enough to believe that the interests of the Indians should be sacrificed to the interests of the party. Before that I had acted upon that principle, and after that I continued to act upon it. When I entered upon that office, upon looking about me I had discovered, strange as it may seem to some of you, that partisanship in some way had got in and controlled nearly all the appointments. I do not say that many good people had not been appointed. But here and there an exception was made, at the request of some distinguished member of Congress. There was not a Democrat in the Indian school service.

Now, it was natural to believe that a clean sweep would be made and that the Republican officials would be put out and others of the other party put in. It occurred to me at that time that that would irretrievably injure the schools. So I determined not to do it. The first thing I did was to say to the agents, who were being changed somewhat, "You must not discharge any employé in the schools without sending to the office a reason. You must not nominate a person for any place in the schools without giving a reason why you deem that appointment a benefit to the service, the qualifications of the person, and the recommendations upon which you have made the nomination." I was somewhat young in official life then, and thought that would check the dismissal of competent persons. But they went on. The persons would be put out, and then the reasons would be given a week or a month after the dismissal had been made. Reading the reasons, I would come to the conclusion that the dismissal was not justified, and write to have them put back; the reply would come, "The person is off the reservation and I can not find him." So another step was taken, and orders were sent out that no person should be dismissed till after the reasons had been given and approved. That had a good effect. But I discovered that the ingenuity of a man who wants another out of a place is something wonderful. It seemed to me that the most of the Indian agents and superintendents of schools, excepting Captain Pratt, went into active work to devise good dismissals of persons they did not want in the service. And so the person to be dismissed not having a day in court, the indictment being taken as proved, had very little chance, because the reasons for removal were nearly always adequate.

In that way the purpose and the intention not to permit dismissals except for good cause was frustrated to some extent, even though a circular was issued, forbidding it to be done for political reasons. So there was a failure, and there always will be. The appointing officer, who looks over a large field, may have the best intentions in the world, but as long as it is permitted to any person to put out Tom Jones, although a competent man, and thereby put into his place Peter Smith, not a competent man, dismissals without good cause will be made. So that the only protection of the Indian service is in the application of the present civil-service law and rules.

It is true that under that law and those rules no man is protected in his office, because the power of dismissal is unchanged. Any appointing officer can say to any person under him, "I want you no longer. I don't like the color of your hair and eyes. Get out." And he must "get," and that is all the reason the appointing officer need give. But no person being in the position of appointing officer will ever dismiss a person doing good work and take the consequences of getting into that place an incompetent person. The protection of the law is this; the appointing officer will not say to Tom Jones, "I don't want you because you are a Republican or a Democrat," because he can not put in a person of his own politics. The appointing officer will therefore keep in place and protect a man who is a competent man even though he is of the opposite politics to himself, because he can not put him out and get a man of his own politics in; because the law provides that nominations must be made from a list furnished by the Commission.

He gets the names of three unknown persons, and generally the most meritorious is appointed. He may make inquiry. A new officer will sometimes do it, but he soon gets tired, and takes the best of the three, and so the administration of affairs is benefited, and civil service is lifted out of partisan politics.

Now, this law can be applied to the Indian service, and particularly to the school

service. In some places you could not have the competitive examination, but you can have either the competitive or the pass examination. So that you would be prevented from appointing, for instance, a blacksmith as a farmer. The putting of wrong men into the right places, as has been frequently done in the past few years, could not happen. That is all I have to say concerning civil service.

Q. Will you say a word as to the character of the tests applied to these applicants?

Commissioner OBERLY. In these examinations there are three parts. One is ascertaining the character of the person examined by papers and vouchers. He must describe under oath who has been his employer, how long he was in his service, why he left, etc. In that way the appointing officer can get the character of the man from the persons who employed him during the past five years. He also deposes as to his physical condition. Next, you ascertain what position he aspires to be examined for.

Now, for this position you say there are certain qualifications necessary. A man must know certain things to discharge the duties of his position. You apply to him therefore the minimum literary tests, finding out the things only that he must know. He is declared to be eligible, without any knowledge of his name, or anything about him, absolutely without partiality. You can not mark papers, under the law, with the knowledge that they belong to Tom Jones or Peter Smith. Having done that, a vacancy occurs, and the other part is this, that one of the persons thus examined and found eligible, found to have the necessary qualifications, is selected and put into that place on probation. He don't get the appointment absolutely. The appointing officer says, "It seems that you are fitted for this place. Now I will test you for six months. If you are not adapted to it, you will have to go out." At the end of that time, the appointing officer has to decide whether his capacity and character are satisfactory. If so, then he must absolutely appoint that man. Not permanently, but absolutely, during the pleasure of the appointing power, which ought to be during the time that that man continues to perform his service. And this is the whole of the civil-service law and rules.

Dr. STRIEBY. Not only must a man be of good moral character, etc., but the greatest difficulty, I have always supposed, was where executive faculties are needed. How can the civil service meet that?

Commissioner OBERLY. There you can not competitively determine who ought to occupy that position. I mean to say that you can not, by the competition, determine the qualification of a person to fill that position. But there are certain qualifications that a man must have for a certain place. He must know certain things. The rules come in and say, in order to test the qualifications of a person for such a position as that, this rule shall be followed. The appointing power shall ascertain as best he can who has the executive ability to fill that place, and having done that upon his responsibility as the appointing officer, then he shall submit that person to the test.

Dr. STRIEBY. By what series of questions does the Civil-Service Commission ascertain the power to control and manage?

Commissioner OBERLY. You can not, I presume, and that is what I say. You have got to fill a great many such places without any test of those qualifications. For instance, the Civil-Service Commission would do this if required to examine a man for superintendent of Indian schools. There are certain gentlemen who know what the qualifications are. We would take the doctor, for instance, and some others, and would say to them, this examination paper that we desire you to prepare is for a superintendent of an Indian school. We ask you to prepare it, upon your experience of the necessities of that place. Having done so, you will submit it to us, and we will then determine whether this is the examination that is necessary. Then, acknowledging the fact that humanity is fallible and that even Civil-Service Commissioners are liable to fall short of the requirements, we would do the best we could to ascertain as nearly as possible the best man for the place. Even that might not get the best man, but we would not fail nearly as often as when you let a man select the superintendent for no reason except that he wanted to oblige some member of Congress. It may not be the best thing, but it is better than what we have had.

Bishop WALKER. Does not the very question you referred to in one of the tests approach to that knowledge, namely, what his occupation had been for the past five years? In such a system as this trained men would begin to contest; we would get men fitted for the positions.

Commissioner OBERLY. In that way we could determine whether a man had any qualifications as a teacher. Of course that would not test his qualifications to control an Indian school, because it takes a great deal more ability to control an Indian boarding-school than it does to run a high-school in a city. But this is a new question. We don't know. There have been very few superintendents who went in for those reasons. They have acquired knowledge, and are much better prepared than they were before they went in, and a great deal better prepared than many other men. We are approaching it. It is a new thing, and under a system of examinations we would probably have applications from teachers, and they would have to develop in their application papers where they were educated, how long they went to school,

where they taught, how long they had taught, for whom, and put it into the power of the appointing officer to get accurate information. I don't believe that many men have been permitted to remain long enough to become very well qualified for the positions required in the Indian school.

About land in severalty, I want to say I believe in that principle, but I believe that in our haste to do a good thing, we may do a wrong thing under that law. Now, Miss Fletcher is here, and she has been allotting lands in severalty, and in due compliment to her, I am compelled to remark that I think she is the only special agent allotting these lands that has done her work completely and entirely, and with complete intelligence concerning the subject. You see there are a great many questions that come up under that law. You say that so many acres shall be given to the head of a family, and so many acres to other Indians. Now, who is the head of the family, and how do you ascertain it among Indians? I questioned a special agent, "Do you allot so much to the head of a family?" "Yes." "Well, here is the head of a family and his wife, and his sons and daughters; how do you know he is the head of that family?" "He says so." "Did you see these people? How do you know?" "By his representation." You can see how many difficulties are going to arise in the future. These lands are given in fee to the Indians. They will descend to the heir, and in time there will be questions about the title that will make all the lawyers of the West fat, unless you have such careful agents as Miss Fletcher. There are other questions, but this is the most important one. This can be settled by some legislation in Congress to determine what an Indian marriage is. He should be made to marry one wife, and a record of it ought to be made.

The resolutions adopted by the conference are as follows:

(1) *Resolved*, That we deprecate as a serious injury to the Indian service all changes made for partisan reasons of officials in charge of Indian affairs; and we heartily approve the proposal to extend civil-service principles, and so far as may be practicable, civil-service rules to the Indian service.

(2) *Resolved*, That we deprecate the removal of the Indian tribes from reservations where they are now settled and where a careful study of their conditions warrants the belief that their civilization may be effected, unless there be reasonable ground for believing that the proposed removal shall be to the advantage of the Indians.

(3) *Resolved*, That we regard the bills now pending for the relief of the mission and Round Valley Indians of California as measures of special importance, and we earnestly request the committee of the House of Representatives to give them early attention and to urge their enactment. We also earnestly urge the passage by the House of the bill (S. 2004) providing for the payment of expenses of the trial and punishment of Indian criminals.

(4) *Resolved*, That experience having shown the great value of the land in severalty act in advancing the civilization of the Indians in those instances where it has been applied:

Therefore, we request Congress to make liberal appropriations for carrying out the provisions of the land in severalty bill, and we urge that especial care be taken as to the efficiency and good character of those persons appointed to allot the lands.

(5) *Resolved*, That immediate steps should be taken by the Government to secure the education of all Indian children, as the chief hope of the civilization of the race lies in industrial training and in a sound mental and moral development; and further

Resolved, That the Government should heartily welcome and support the efforts of all religious and philanthropic societies undertaking the work of Indian education in good faith.

(6) *Resolved*, That in all negotiations with Indians for a modification or surrender of any interests they have guaranteed to them by a treaty with the United States, we insist that all the equities of their rights shall be religiously and even liberally maintained, and so far as can be done in harmony with a wise consideration of their best interests the exact form of these rights be maintained.

(7) *Resolved*, That this conference appoint a committee of seven, with power to fill vacancies, to wait upon the President-elect and heads of the Indian Department under the incoming administration to confer with them in relation to the welfare of the Indians.

List of officers connected with the United States Indian service, including agents, inspectors, and special agents, also addresses of members of the Board of Indian Commissioners.

[Corrected to January 25, 1889.]

JOHN H. OBERLY, *Commissioner* 6 B street, N. E.
JOHN J. ENRIGHT, *Assistant Commissioner* 810, Eleventh street, N. W.

CHIEFS OF DIVISIONS.

Finance—EDMUND S. WOOG 400 Maple avenue, Le Droit Park.
Accounts—SAMUEL W. YEATMAN 511 Third street, N. W.
Land—CHARLES A. MAXWELL 612 Q street, N. W.
Education—JOHN A. GORMAN 1122 Sixth street, N. W.
Files—GEORGE H. HOLTZMAN 920 R street, N. W.

SPECIAL AGENTS.

WILLIAM H. TALLMADGE Stamford, Conn.
GEORGE W. GORDON Memphis, Tenn.
HENRY HETH Richmond, Va.
EUGENE E. WHITE Prescott, Ark.
HENRY S. WELTON Springfield, Ill.

INDIAN SCHOOL SUPERINTENDENT.

S. H. ALBRO Fredonia, N. Y.

INSPECTORS.

FRANK C. ARMSTRONG New Orleans, La.
ELI D. BANNISTER Lawrenceburgh, Ind.
THOMAS D. MARCUM Catlettsburgh, Ky.
EDMOND MALLETT Oswego, N. Y.
JAMES C. SAUNDERS Fort Smith, Ark.

MEMBERS OF THE BOARD OF INDIAN COMMISSIONERS, WITH THEIR POST-OFFICE ADDRESSES.

CLINTON B. FISK, *Chairman*, 3 Broad street, New York City.
E. WHITTLESEY, *Secretary*, 1424 New York avenue, Washington, D. C.
ALBERT K. SMILEY, New Paltz, N. Y.
WILLIAM McMICHAEL, 2 Wall street, New York City.
MERRILL E. GATES, New Brunswick, N. J.
JOHN CHARLTON, Viola, Rockland County, N. Y.
WILLIAM H. MORGAN, Nashville, Tenn.
JAMES LIDGERWOOD, 835 Broadway, New York City.
WILLIAM H. WALDBY, Adrian, Mich.
WILLIAM D. WALKER, Fargo, Dak.

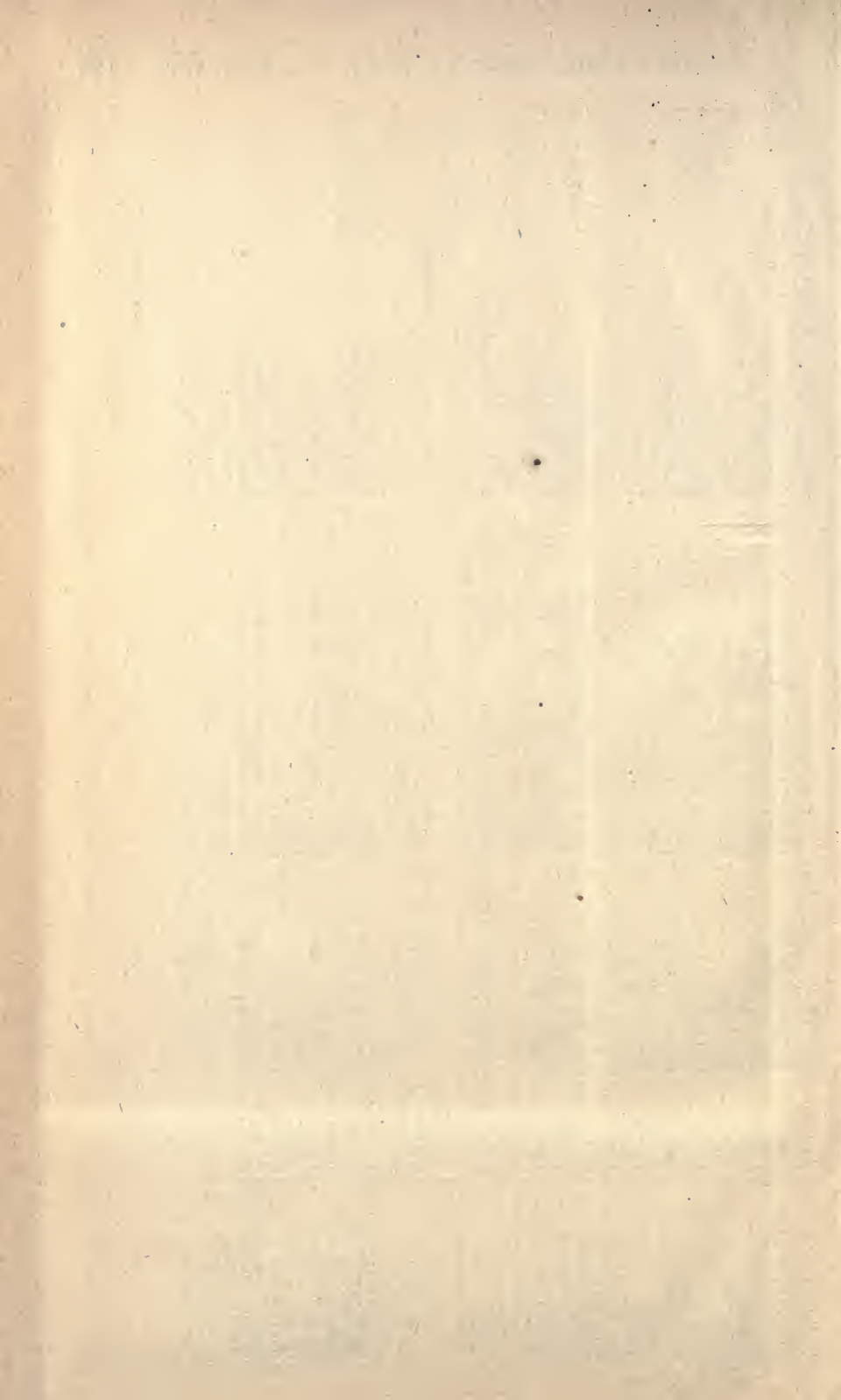
List of Indian agencies and agents, with post-office and telegraphic addresses.

Agency.	State or Territory.	Agent.	Post-office address.	Telegraphic address.
Blackfeet.....	Mont.	Mark D. Baldwin.....	Piegan, Choteau County, Mont.	Fort Shaw, Mont.
Cheyenne River.....	Dak.	Charles E. McChesney.....	Fort Bennett, Dak.	Fort Sully, Dak.
Cheyenne and Arapahoe.....	Ind. T.	Gilbert D. Williams.....	Darlington, Ind. T.	Fort Reno, Ind. T.
Colorado River.....	Ariz.	Henry George.....	Parker, Yuma County, Ariz.	Yuma, Ariz.
Colville.....	Wash.	Richard D. Gwydir.....	Fort Spokane, Wash.	Spokane Falls, Wash.
Crow Creek and Lower Brulé.....	Dak.	William W. Anderson.....	Crow Creek, Dak.	Crow Creek, via Chamberlain, Dak.
Crow.....	Mont.	E. P. Briscoe.....	Crow Agency, Mont.	Fort Custer, Mont.
Devil's Lake.....	Dak.	John W. Gramsie.....	Fort Totten, Ramsey County, Dak.	Fort Totten, Dak.
Eastern Cherokee.....	N. C.	Robert L. Leatherwood.....	Charleston, Swain County, N. C.	Charleston, N. C.
Flathead.....	Mont.	Peter Roman.....	Arlee, Missoula County, Mont.	Arlee, Mont.
Fort Berthold.....	Dak.	Thomas H. B. Jones.....	Fort Berthold, Garfield County, Dak.	Bismarck, Dak.
Fort Belknap.....	Mont.	Edwin C. Fields.....	Belknap, Choteau County, Mont.	Davies' Station, Saint Paul, Minneapolis and Manitoba (Railroad,
Fort Hall.....	Idaho	Peter Gallagher.....	Ross Fork, Bingham County, Idaho	Pocatello, Idaho.
Fort Peck.....	Idaho	Dale O. Cowen.....	Poplar Creek, Mont.	Poplar River, Mont.
Grand Ronde.....	Oregon	John B. McClane.....	Grand Ronde, Polk County, Oregon.	Sheridan, Oregon.
Green Bay.....	Wis.	Thomas Jennings.....	Keshena, Shawano County, Wis.	Shawano, Wis.
Hoopa Valley.....	Cal.	W. E. Dougherty, captain, U. S. Army.	Hoopa Valley, Humboldt County, Cal.	Arcata, Cal.
Kiowa.....	Ind. T.	W. D. Myers.....	Anadarko, Ind. T.	Fort Reno, Ind. T.
Klamath.....	Oregon	Joseph Emery.....	Klamath Agency, Klamath County, Oregon.	Fort Klamath, Oregon.
Lemhi.....	Idaho	J. M. Needham.....	Lemhi Agency, Idaho.	Red Rock, Mont.
La Pointe.....	Wis.	J. T. Gregory.....	Ashland, Wis.	Ashland, Wis.
Mackinac.....	Mich.	Mark W. Stevens.....	Flint, Genesee County, Mich.	Flint, Mich.
Mescalero.....	N. Mex.	Fletcher J. Cowart.....	Mescalero, Dona Ana County, N. Mex.	Fort Stanton, N. Mex.
Mission Tule River.....	Cal.	Joseph W. Preston.....	Colton, Cal.	Colton, Cal.
Navajo.....	N. Mex.	Charles E. Vandever.....	Fort Defiance, Ariz.	Mannellito, N. Mex.
Neah Bay.....	Wash.	W. L. Powell.....	Neah Bay, Clallam County, Wash.	Neah Bay, Wash.
Nevada.....	Nev.	Samuel S. Sears.....	Wadsworth, Washoe County, Nev.	Wadsworth, Nev.
New York.....	N. Y.	Timothy W. Jackson.....	Akron, Erie County, N. Y.	Akron, N. Y.
Nez Percés.....	Idaho	George W. Norris.....	Lewiston, Idaho	Lewiston, Idaho.
Puyallup.....	Wash.	Edwin Eells.....	Tacoma, Wash.	Tacoma, Wash.
Omaha and Winnebago.....	Neb.	Jesse F. Warner.....	Winnebago, Dakota County, Neb.	Dakota City, Neb.
Osage.....	Ind. T.	Thomas P. Smith.....	Pawhuska, Ind. T.	Chautauqua Springs, Kans.
Pima.....	Ariz.	Claude M. Johnson.....	Sacaton, Pinal County, Ariz.	Casa Grande, Ariz.
Pine Ridge.....	Dak.	Hugh D. Gallagher.....	Pine Ridge Agency, Dak.	Pine Ridge Agency, Dak.
Ponca, Pawnee, Ojibwa and Oakland.....	Ind. T.	E. C. Osborne.....	Ponca, Ind. T.	Ponca, Ind. T.
Pottawatomie and Great Nemaha.....	Kans.	John Blair.....	Hoyt, Jackson County, Kans.	Hoyt, Kans.
Pueblo.....	N. Mex.	Melmoth C. Williams.....	Santa Fé, N. Mex.	Santa Fé, N. Mex.
Quapaw.....	Ind. T.	John V. Summers.....	Seneca, Newton County, Mo.	Seneca, Mo.
Round Valley.....	Cal.	Charles H. Yates.....	Covelo, Mendocino County, Cal.	Ukiah, Cal.
Rosebud.....	Dak.	L. Foster Spencer.....	Rosebud Agency, Dak.	Rosebud Agency, Dak., via Valentine, Neb.

San Carlos	Ariz	John L. Bullis, captain, U. S. Army.	San Carlos Agency, Ariz	San Carlos Agency, via Wilcox, Ariz.
Southern Ute and Jicarilla	Colo	Thomas McCumif	Ignacio, La Plata County, Colo	Ignacio, Colo.
Sisseton	Dak	James D Jenkins	Sisseton Agency, Roberts County, Dak	Brown's Valley, Minn.
Standing Rock	do	James McLaughlin	Standing Rock Agency, Fort Yates, Dak	Fort Yates, Dak.
Sac and Fox	Ind. T	Moses Neal	Sac and Fox Agency, Ind. T	Sac and Fox Agency, Ind. T
Sac and Fox	Iowa	Enos Green	Tama City, Tama County, Iowa	Tama City, Iowa
Santee	Nebr	Charles Hill	Santee Agency, Knox County, Nebr	Springfield, Dak.
Siletz	Oregon	Beal Gaffler	Toledo, Benton County, Oregon	Yaquina City, Oregon.
Shoshone	Wyo	Thomas M. Jones	Shoshone Agency, Fremont County, Wyo	Rawlins, Wyo.
Tongue River	Mont	Robert L. Upshaw	Lame Deer P. O., Ashland, Mont	Seattle, Wash.
Tulalip	Wash	Wilson H. Talbot	Tulalip, Snohomish County, Wash	Pendleton, Oregon.
Umatilla	Oregon	Bartholomew Coffey	Pendleton, Umatilla County, Oregon	Muskogee, Ind. T.
Union	Ind. T	Robert L. Owen	Muskogee, Ind. T	Fort Duchesne, via Price, Utah.
Utah and Ouray	Utah	Timothy A. Byrnes	Price, Utah	Detroit, Minn.
White Earth	Minn	T. J. Sheehan	White Earth, Becker County, Minn.	Tuscarora, Nev.
Western Shoshone	Nev	John B. Scott	White Rock, Elko County, Nev	The Dalles, Oregon.
Warm Springs	Oregon	Daniel W. Butler	Warm Springs, Crook County, Oregon	North Yakima, Wash.
Yakima	Wash	Thomas Priestley	Fort Simcoe, Yakima County, Wash	Springfield, Dak.
Yankton	Dak	Samuel T. Leary	Greenwood, Dak	

List of Indian training and industrial schools and superintendents, with post-office and telegraphic addresses.

School.	State or Territory.	Superintendent.	Post-office address.	Telegraphic address.
Albuquerque	N. Mex	P. F. Burke	Albuquerque, N. Mex	Albuquerque, N. Mex.
Carlisle	Pa.	R. H. Pratt, Capt., U. S. A.	Carlisle, Pa.	Carlisle, Pa.
Chilocco	Ind. Ter	George W. Scott	Chilocco, Ind. T., via Arkansas City, Kans.	Chilocco, Ind. T., via Arkansas City, Kans.
Salem	Oregon	John Lee	Chenawaw, Marion County, Oregon	Salem, Oregon, via Cornelius.
Fort Stevenson	Dak	George E. Genome	Fort Stevenson, Stevens County, Dak.	Bismarck, Dak.
Fort Yuma	Cal	Mary O'Neil	Yuma City, Ariz.	Yuma City, Ariz.
Genoa	Nebr	Horace R. Chase	Genoa, Nebr.	Genoa, Nebr.
Grand Junction	Colo	Thomas H. Breen	Grand Junction, Colo	Grand Junction, Colo.
Kean's Cañon	Ariz	James Gallaher	Kean's Cañon, Apache County, Ariz.	Manuelito, N. Mex.
Lawrence (Haskell Insti- tute.)	Kans	Oscar E. Leonard	Lawrence, Kans	Lawrence, Kans.



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